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SENTIMENTS
ON
EDUCATION,

Collected from the
BEST WRITERS;

Properly methodized, and interspersed with
occasional Observations.

By JOHN ASH, LL. D.

IN TWO VOLUMES.

VOL. I. 12 F d

"Nemo reperitur, qui sit, studio nihil consecutus." QUINT.

"We never knew a man whom study did not somewhat improve."
GUTHRIE'S TRANS.

"'Tis education forms the common mind,
"Just as the twig is bent, the tree's inclin'd." POPE.

LONDON:

Printed for EDWARD and CHARLES DILLY.

MDCCLXXVII. 13

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SENTIMENTS

ON

EDUCATION

Collected from the

BEST WRITERS

English methodical, and interspersed with
occasional Observations



ILL. D.

IN T.

VOL. I.

"I have frequently and with advantage consulted."

"We never know a man whose study does not forward his progress."

Quintus Tullius

"The education forms the character."

"For as the vessel is built, so the mind is formed."

LONDON

Printed for Newbery and Co. in Strand

MDCCLXXII

ADVERTISEMENT.

THE subject proposed in the following sheets, so far as the sciences have their concern in it, has been treated with sufficient precision by the numerous authors who have assiduously laboured in this department. Nor has it been less cultivated, though perhaps with less success, by those ingenious writers, who have entered more deeply into the philosophy of the human heart, and the various influence of precept and example on the minds and manners of young people.

The author of these volumes has endeavoured to connect these different views of the subject in a regular series; and to steer the middle course between the rigid formality of the didactic, and the looser harangue of the panegyric.

The title prefixed, and the table of contents, may, perhaps, be sufficiently expressive of the general design. The arrangement of the first volume is chiefly scientific, and therefore more especially adapted to the gentlemen: that of the second is rather sentimental, as it respects the different tempers of the mind, in connection with the correspondent cast of the behaviour, and is more directly addressed to the ladies. But, as the modes of instruction for both sexes are found to coincide in a variety of particulars, a more perfect distinction, in the two volumes, if practicable, was thought unnecessary.

The idea of originality on such a laboured subject, if once suggested, would have been treated by the Author, as presumptuous and chimerical. He found himself therefore under no temptation to keep up the appearance, where the reality could not be expected. His own observations, if they may with any propriety be called his own, serve only
to

ADVERTISEMENT.

to connect and elucidate the several parts of the subject. In a few instances, indeed, he has presumed to differ from very respectable authorities, and thought himself sufficiently justified in so doing. Where he has introduced the sentiments of authors of established reputation, he has done it, for the most part, with little variation, in their own words; which, it was thought, upon the whole, would be much more satisfactory, and give greater weight and authority to the work, than it could have acquired, from the same sentiments, introduced in a more mutilated or disguised form.

As these volumes are intended for the amusement of the English scholar, and especially of young people of both sexes, and of different ranks, the quotations from the learned languages, which in some places might have been expected, are purposely omitted; and, in a few instances, perhaps, an uncouth translation, supplies the deficiency.

The

The great design of a liberal education is to draw off the attention of youth, from the enticements of vice and dissipation, to the early love and practice of truth and virtue. We therefore join with those, who think it should always be attended to, not merely to make them learned and great, as is too often the case; but rather, and principally, to make them good and happy. The Author will only add, that he should be exceedingly sorry, if, in this little work, any thing should be found, which is not capable of such an improvement.

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FIRST VOLUME.

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SECTION I.

“ Children may be taught to read without
“ perceiving it to be any thing but sport, and
“ play themselves into that which others are
“ whipped for.”

LOCKE.

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"Children may be taught to read without
"perceiving it to be any thing but sport, and
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On teaching to read.

AS letters are the first elements of all language and learning, it may well be lamented, that more care had not been taken to form an alphabet more perfect than any language, either ancient or modern, can boast of. Both the defects, and redundancies of our own, at least, must be obvious to every one who considers it with any degree of attention. As many distinct sounds as there are in the language, so many letters, and no more, should there be to distinguish them. Had this plain rule been observed in the formation of the alphabet, pronunciation and orthography would have been comparatively easy. But, as this is not the case, we must now take things as they are, and obviate the inconveniencies as well as we can.

Though some of the letters in the English alphabet have too great a similarity, yet, for the most part, the distinction is sufficiently obvious; and most children may be easily taught

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to distinguish nearly all the letters before they can properly pronounce any one of them. This early initiation, indeed, may be in itself of no great advantage, unless it can be so conducted as to give an early impression in favour of books and reading.

When a child has learned the letters, and begins to articulate with some degree of ease and propriety, let him be taught to distinguish the different sounds of the vowels, and those of the consonants, which have any remarkable variety, whether simple or compound; such as the broad, the middle, and the narrow; the hard and the soft, the sharp and the flat, in a variety of proper examples.

The old method of dividing syllables begins to be deservedly exploded, as contrary, in many instances, to the present modes of pronunciation. It seems most natural to divide the syllables of a word, however compounded, just as we pronounce them. This is an obvious rule, and leads to the end proposed with the greatest facility.

In teaching to read, three things are to be carefully avoided; a *provincial* mode of pronunciation,

O N T E I L U C A T I O N . 5

ciation, an *unnatural* tone, and an *indistinct* articulation.

A provincial or corrupt mode of pronunciation betrays a want of proper instruction, or of proper care, in the early part of life; and, when once confirmed by habit, is not easily corrected. It is therefore to be wished, that more care were taken to avoid it, than there generally is, at this early period.

An unnatural tone, or elevation of the voice, in reading, is so very disagreeable, that nothing but the commonness of it could render it tolerable. It destroys all the grace and beauty of pronunciation; all the energy, variety, and pathos of a just and manly elocution; and therefore no pains should be spared to prevent it.

The want of proper distinctness in articulation is another capital defect. It confounds the words, draws one sentence into another, and requires too close an attention to be at all agreeable to the hearers. To prevent this, every word, and every significant syllable, should be distinctly heard in pronunciation; the various stops, or pauses, carefully observed; the syllabical accent, or stress of the voice, placed on

the proper syllable ; and the oratorical accent, or emphasis, on such particular words, or parts of the sentence, as the subject requires.

But here we would observe, that distinctness of articulation may be carried too far. When the intervals or pauses between the several words, and parts of a sentence, are too long, the narrative begins to languish, and it has a very disagreeable effect. Hence it is, that a pronunciation, rather bordering on rapidity, unless the subject be more than commonly serious, is generally the most pleasing.

Mr. Locke, in his excellent Treatise on Education, p. 226. proposes several devices, agreeably to the motto at the head of this section, for teaching children to read and spell by way of diversion : but seems to give the preference to that of four dice, marked on their several sides with the four and twenty letters, as the most simple and useful of all others. He thinks it best to appropriate the six vowels, y being of the number, to one of the dice, and to distribute the eighteen consonants amongst the other three, and tells us, that he knew a person of quality, much honoured for his learning and virtue, who made it a play for his children, and proposed,

posed, among other rules of the game, that he should win, who, at two or more throws with the four dice, should turn up the greatest number of words. By means of this device, his eldest son, while yet in petticoats, had, with great eagerness, played himself into the art of spelling, without being ever once chid for it, or forced to it.

For the different sounds of the vowels and consonants, we refer to Dr. *Kenrick's Rhetorical Grammar*, prefixed to his new *Dictionary*; or to the *Comprehensive Grammar of the English Tongue*, Dis. i. *Introduction to Ashe's Dictionary*, which may perhaps be published pretty soon, with some little enlargement, in a separate volume.

ON EDUCATION.

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B 4 = B. E. C.

On teaching Grammar.

SECTION II.

“ Grammar being the key to all science, &
“ due regard has been generally paid to it by
“ men of the best sense, and most extensive
“ knowledge.” Dr. WARD.

“ If a gentleman is to study any language,
“ it ought to be that of his own country.”

and examples. As the first rule, LOCKE.

SECTION II.

“ Grammar being the key to all sciences, a
“ due regard has been generally paid to it by
“ men of the best sense, and most extensive
“ knowledge.”
Dr. WARD.

“ If a gentleman is to study any language,
“ it ought to be that of his own country.”
Locke.

On teaching Grammar.

AS soon as the young pupil is tolerably versed in the art of reading, we may with propriety introduce the ENGLISH GRAMMAR. The parts of speech, and the different inflexions of words are first to be inculcated. The numbers and genders of nouns; the degrees of comparison in adjectives; the different cases of the pronouns; and especially the declensions of verbs, both regular and irregular, are to be carefully observed, and rendered as familiar as possible, in a great variety of forms and examples. At the same time, if the pupil is designed for any thing more than an English education, he may be taught the variations of the several declinable parts of speech in the Latin Grammar, with the correspondent modes of expression in English.

At this early period, we may be permitted, in this manner, to avail ourselves as much as possible of the retentive faculty, as it is not only

the first that generally offers itself to our service, but is known to be greatly improved by exercise.

As soon as the understanding begins to open, let the order, connection, and agreement of words in a sentence be fully illustrated in attending to the rules of syntax. This part of grammar cannot be too much inculcated. The pupil should hardly pass a day without a proper exercise of this kind. Let him be frequently employed in turning verse into prose, and examples of bad English into good; in pointing out the different construction of the same word, and the various modes of expressing the same thought with propriety and elegance.

The French, as a living and polite language, and more simple in its construction, may, perhaps, with peculiar propriety, step in between the English and the Latin. The two principal things to be attended to in learning the French language are the idiomatic peculiarities, and the pronunciation. The first may be easily obtained from almost any of the common rudiments of that language, under the direction of a judicious master; but the latter can only be collected from conversation.

When the rules of the English Grammar are sufficiently familiarized, whether the French intervene

intervene or not, the pupil may betake himself in good earnest, and with great advantage, to the Latin. He will soon discover the peculiarities and different genius of the two languages, and acquire a facility and propriety of expression in both, which could not well be obtained without a distinct and progressive attention to each of them; and having received an early impression of the grammatical precision and real dignity of his native language, he will be induced, through the future course of his philological studies, to make the critical knowledge, and farther embellishment of it, a principal object.

To neglect the English in a too early or a too eager pursuit of any other language, especially the Latin, as has been generally the case, is a fault that cannot be sufficiently reprobated. The mother tongue, as the most easy and useful, at least in common life, is first to be cultivated; and, we may venture to say, that where it is not, a thorough knowledge of it is scarcely attainable. It has been alleged, indeed, that the study of the Latin is necessary to a critical knowledge of the English; and, were this strictly true, it might be admitted as some apology for the general practice. But I shall now run no hazard in asserting the contrary.

trary. The genius of the Latin is so totally different from that of the English, that nothing can be more inelegant, and, in some instances, more ungrammatical, than a literal translation. Hence it is, that the real scholar finds himself so frequently at a loss to give a tolerable English dress to some of the most admired sentences of the Roman classics. We therefore give it as our opinion, that, where a liberal education is not intended, the two or three years, usually spent on the Latin form, would be much more usefully employed on the English.

“ Philo had thoroughly considered the ques-
 “ tion concerning languages, and determined
 “ his child should learn no language but
 “ English. — I have often debated the subject
 “ with him, and must confess, that in every
 “ argument he seemed to have the advantage.
 “ I never could give him a reason why a child
 “ should suspend his curiosity, and all the pro-
 “ per use of his retention, which is to trea-
 “ sure up ideas; and this for so many years as
 “ he must employ in what is called learning
 “ languages. But Philo affirmed, that the
 “ end proposed was but very seldom answered;
 “ and that not one in ten, perhaps not one
 “ in twenty, of those who go to a grammar
 “ school learn any thing which they can put
 “ to.

“to use in their future lives. He went farther, and said, that when the languages were learned, as might be the case with a few, they were of no real use, nay, that they were often pernicious.

“The language which a man is to speak and write in, and which is at the same time the great repository of the knowledge and learning of the world, ought certainly to be the principal part of his study, and not suffered, in our school phrase, to come of course. A dead, and almost useless language, is to be studied with pains and care; and a living, useful, and improvable one is to come of course! It is owing to this absurd and pernicious principle that so many men are lost to the community, by being learned.

“Those who attempt many languages are generally bunglers in all; whereas, if they had applied themselves to one, they would probably have used it properly, and with effect; and perhaps contributed something to its improvement.”

WILLIAMS.

“I am not speaking against Greek and Latin; I think they ought to be studied; and the Latin, at least, well understood by every

On the Art of Writing.

SECTION III.

**“ Writing a good hand is of great advantage
 “ in all conditions of life, and to most trades
 “ indispensably necessary.”** **Locke.**

Considering the singular advantage attending form in literature and commerce, it is no wonder that it should have been assiduously cultivated, in one form or other, and in every period of time, by all the commercial and literary nations of the known world. Language will scarcely be said to flourish without the aid of a good penmanship, or style of writing, and a total ignorance of either of these is only to be ascribed to the most barbarous and uncultivated nations of the human species.

The several kinds, or modes of writing, in general use among us, are the round hand, the Secretary, the cursive, the Italian, and the

STREET

"Writing a good hand is of great advantage
"in all conditions of life, and no well trained
"man can afford to neglect it."

On the Art of Writing.

WRITING is the art of expressing our thoughts, in any language, by certain marks, or characters, so as to be read, or understood by those who are acquainted with the particular mode of communication. The origin of this art, if it be not coeval with language itself, is, doubtless, of great antiquity. And, considering the singular advantages arising from it to literature and commerce, it is no wonder that it should have been assiduously cultivated, in one form or other, and in every period of time, by all the commercial and civilized nations of the known world. Language itself can hardly be said to subsist without this art, and a total ignorance, or disuse of it, is only found amongst the most barbarous and uncultivated of the human species.

The several hands, or modes of writing, in present use among us, are the round text, the secretary, the engrossing, the Italian, and the round.

round hand. The engrossing and the secretary are chiefly used by the gentlemen of the law; the Italian has been appropriated, for the most part, to the ladies; and the common round or running hand to men of business. Gentlemen and real scholars hardly ever give themselves proper time to acquire any great degree of perfection in this art. They generally treat it with an affectation of negligence, and almost every line they write stands in need of an interpreter. But it is rather a pity, that so useful an accomplishment should be so much out of fashion, amongst great men and great scholars, as it seems to be at present.

There are three things that contribute much to the beauty of every kind of hand-writing; the evenness of the letters, proper distances, and straight lines.

Though the methods of instruction may have been exactly similar, yet you shall hardly find the chirography, or hand-writing, of any two persons precisely coincident. There is generally an obvious difference. Were it otherwise, great inconveniencies would certainly arise; forgeries might be universally practised, with little probability of being detected; trade
and

and commerce, property, reputation, and life itself, would be much more insecure than they are at present. This is one instance, among many, of that wise and merciful Providence, which is strikingly manifest, but too generally overlooked, or too little regarded, in the common concerns of human life.

The first thing to be observed, in the practice of this art, is to hold the pen right. Mr. Locke seems to prefer the Italian method, which employs only the thumb and the forefinger; but in this the young pupil should be accurately instructed by a good writing-master, or at least by one who is remarkable for writing well and quick. The same ingenious author would have several sheets of good paper printed off in red ink, from a plate engraved with the characters of the hand proposed to be taught; the learner to go over the red copy with a good pen, full of black ink, being first taught where to begin, and how to form the several letters: when this is become familiar, he may practise on fair paper; and, as he says, be soon brought to write the hand desired with ease and expedition.

and common property, reputation, and life itself, would be much more interested than they are at present. This is our interest, among many, of that wife and merciful Providence, which is strikingly manifest, but too generally overlooked, or too little regarded, in the common concerns of human life.

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On Drawing.

SECTION IV.

“ How many buildings, machines, habits,
“ &c. may a man see, the ideas whereof
“ would be easily retained and communicated
“ by a little skill in drawing; which, being
“ committed to words, are in danger to be lost,
“ or at least but ill retained in the most exact
“ descriptions.”

LOCKE.

SECTION IV.

“ How many buildings, machines, habits,
“ &c. may a man see, the ideas whereof
“ would be easily retained and communicated
“ by a little skill in drawing; which, being
“ committed to words, are in danger to be lost,
“ or at least but ill retained in the most exact
“ descriptions.”

Locke.

For practical instruction, in this useful and
 genteel accomplishment, we refer the young
 student to the *Drawings*, *Assistant*, or *Draw-
 ing made easy*; to the *Sketches on Drawing* in the
Portfolio; or, *On Drawing*.
 translated from the French of Jean-François
 De Laiffolle.

DRAWING is not only a pleasing amuse-
 ment, but a genteel and useful accom-
 plishment; and, where there is a taste or incli-
 nation for it, now seems to be the proper time
 to indulge it. Not only the productions of art,
 and the common objects which surround us,
 and which generally engage the first attention
 of the young pupil, but the more curious sub-
 jects of natural history, may be introduced with
 advantage. While they serve him as a praxis
 in the progress of the art, they will increase his
 knowledge in the book of Nature, and render
 him more observant of her wonderful and pleas-
 ing operations.

The principal things to be observed in draw-
 ing, are the outlines, the light and shade, the
 perspective; and, in human figures, the pro-
 portions, the attitude, the drapery, and the
 passions.

For practical instruction, in this useful and genteel accomplishment, we refer the young student to the *Draughtsman's Assistant*, or *Drawing made easy*; to the *Article on Drawing* in the *Preceptor*; or to *The Principles of Drawing*, translated from the French of *Monsieur Gerard De Laireffe*.

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ing operations.

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S E C.

Vol. I.

For

On Arithmetic.

SECTION V.

“ Arithmetic is the easiest, and consequently
 “ the first sort of abstract reasoning; — and is
 “ of so general use in all parts of life and busi-
 “ nefs, that scarce any thing is to be done
 “ without it.”

LOCKE.

the first of these is, that the
operation of the mind is not
limited to the objects of sense,
but extends to the objects of
thought. The second is, that
the mind is not passive, but
active. The third is, that the
mind is not limited to the
objects of sense, but extends
to the objects of thought.

SECTION IV.

“ Arithmetic is the easiest, and consequently
“ the first sort of natural reasoning; — and a
“ of so general use in all parts of life and busi-
“ ness, that scarce any thing is to be done
“ without it.”
Locke.

SENTIMENTS, &c. 29

On Arithmetic.

ARITHMETIC is that part of the mathematics which treats of numbers, and teaches how to compute or calculate with exactness and expedition. The two grand or fundamental operations in arithmetic, to which all others may be reduced, are addition and subtraction.

Addition is that operation by which two or more numbers, whether simple or compound, are collected together, so as to be expressed in one whole or aggregate. When the several numbers to be added, by this operation, are all equal, there is a more expeditious method of finding the aggregate by multiplication. Suppose the number ten were to be six times repeated, and the several repetitions added together, the result would be just the same as ten multiplied by six. The number to be multiplied is called the *multiplicand*; that by which you

multiply, the multiplier; and the number arising from the operation, the product. The greater number is generally used as the multiplicand, and the less, as the multiplier; but, should this order be inverted, the result or product, will be exactly the same.

Subtraction is that operation in arithmetic by which a less number is taken from a greater, so as to determine the precise difference. When we would know how often one number is contained in another, subtract the less, first from the greater, then from the remainder; again from the next remainder, and so on till there be no remainder at all, or one less than the subtracting number, count the repeated subtractions, and the thing is done. But this may be more expeditiously performed by another rule or operation in arithmetic, which is the reverse of multiplication, and which we call division. The number to be divided is denominated the dividend; that by which we divide, the divisor; and the result of the operation, the quotient.

What remains of arithmetic consists wholly in the application of these principal operations; for there is nothing to be done in the whole science of numbers, but what is accomplished by

by addition, subtraction, multiplication, or division.

There is another kind of arithmetic, commonly called algebra, in which the operator generally makes use of symbols or characters instead of numbers. This art I would advise every one, who would make himself a complete arithmetician, assiduously to cultivate. It explores all the hidden and combined powers of numbers, it will greatly assist the judgment, and give the young student a habit of close and infallible reasoning on the various subjects to which it may be applied, and therefore can never be too warmly recommended.

The utility of arithmetical calculations is so exceedingly obvious, that nothing need be said to recommend the study of figures to a man of business. And here, as in most other branches of practical science, the first and plainest rules are by far the most useful in common life. Suppose we could proportion the various magnitudes and motions of the heavenly bodies; suppose we could ascertain the precise measure and form of the earth; nay, suppose we could determine the longitude itself with the greatest exactness, by the power of numbers, yet all

these elaborate calculations would be of less use to mankind in general than the first and most simple operations in common arithmetic. The former might serve to amuse the man of science, or to help the bewildered mariner to determine the place of his ship, perhaps with a little more precision than he can do at present; but the latter are indispensibly necessary to every man who has any business to do, or any property to defend, either for himself or others.

As soon as the young pupil is sufficiently instructed in the rules of common arithmetic and algebra, you may lead him on, as fast as you please, to the superior branches of the mathematics.

For the common rules and examples in vulgar and decimal arithmetic, we refer to *The Tutor's Assistant*, by F. Walkingame, or to *Webster's Arithmetic*; and, for a further progress, to *Ward's Algebra*, and his *Young Mathematician's Guide*. *Hammond's*, *Simpson's*, and *Emerson's Algebra*, may likewise be consulted by those who have a particular taste for this kind of study.

SECTION VI.

“ Does not geometry enable us to form a
“ just theory of the world ?” **QUINTILIAN.**

SECTION VI.

"Does not geometry enable us to form a
just theory of the world?"

QUINTILIAN.

On Geometry.

GEOMETRY is the science of mensuration, or the doctrine of continued quantity. The immediate subjects of this science are, a point, a line, a superficies, and a solid.

A point is supposed to have no dimensions, or to be so small as to admit of no divisible quantity.

A line is generated by the motion of a point in any direction, and has length without any supposed breadth or thickness.

A superficies is generated by the motion of a line in any direction different from that of its longitude, and has both length and breadth, but no depth or thickness.

A solid is generated by the motion of a superficies in any direction different from that of its plane, and has the three dimensions of length, breadth, and depth or thickness.

The two last definitions are rather confined to the more regular superficies and solids. A superficies, in more general terms, is the surface of a solid body; or it is a plane figure bounded by one or more lines, either direct or curvilinear, equal or unequal. A solid is a body regular or irregular, contained under one or more superficies, plain or spherical, equal or unequal.

The content of a line is the length; the content of a superficies is the length multiplied into the breadth; and the content of a solid is the length multiplied into the breadth, and that product into the depth or thickness.

Though the Egyptians are supposed to be the first people who reduced geometry to a science, yet it must have subsisted, at least, in practice, at a much earlier period, and may be traced back, perhaps in its ruder state, to the remotest antiquity. Its utility, however, is exceedingly obvious; little can be done in many of the manual arts without it. Architecture, mechanics, navigation, geography, and astronomy, are all much indebted to this sister science for their greatest discoveries, and highest improvements. The magnitudes and distances of the heavenly

heavenly bodies, the measure and form of the earth, could not be determined; the boundaries of states and kingdoms, nay, of common fields, could not be properly defined; nor the meanest hovel, nor even a common fence, erected without some practical knowledge of this science. It must therefore deserve the attention of all ranks of mankind, from the most ingenious architect to the servant of a common bricklayer, from the first nobleman down to the tenant of a freeholder of forty shillings a year.

When the pupil has made himself master of the common propositions, of the doctrine of triangles, plain and spherical, and of the conic sections, if he would be an adept in the science, he may proceed to algebraical curves, and the more intricate subjects of the higher geometry.

De Chale's Euclid; Emerson's Geometry; Gregory's Geometry; Boad's Trigonometry; Harris's Elements of Trigonometry; Sherwin's Logarithmic Tables; Simpson's Fluxions; Emerson's Fluxions; Newton's Principia, and Universal Arithmetic, and many others in this department may be introduced with propriety and advantage.

Architecture and mechanics are so nearly allied to geometry, and to each other, that we
may

may be permitted to introduce them to the young student without the formality of a distinct chapter.

Architecture is applied with propriety to the whole science of building, in its largest extent, comprizing the three ideas of strength, convenience, and beauty. But it is more commonly restricted to that part of the science which exemplifies the proportions and ornaments of the five orders, called the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite.

An order in architecture is a pillar or column with all its members, proportions, and ornaments. Three of the orders we have from the Greeks, the Doric, the Ionian, and the Corinthian; and two from the Romans, the Tuscan, and the Composite.

The principal parts of an entire order are, the pedestal, the column, and the entablature. Each of these have likewise their subdivisions. To the pedestal belong the base, the die, and the cornich; to the column, the base, the shaft, and the capital; to the entablature, the architrave, the frieze, and the cornich.

The

The Tuscan order is the first, the plainest, and most solid. The column is the height of fourteen modules or semidiameters of the shaft taken at the base. All the other parts are distinguished by the paucity of their mouldings or ornaments.

The Doric is the second order, and supposed by some to be the most agreeable to nature. The height of the column is sixteen modules, or eight diameters of the shaft taken at the base; both the base and the capital are destitute of ornaments; the shaft is fluted, and the frieze divided by triglyphs.

The Ionic is a kind of mean proportion between the solid and the delicate. The column is eighteen modules or semidiameters in height, the shaft is sometimes fluted, the capital adorned with volutes, and the cornich with dentils.

The Corinthian is the fourth order, the richest, and the most delicate. The height of the column is twenty modules or semidiameters; its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus, and the cornich with modillions.

The Composite is the fifth and last order of the ancients, and is so called, because its capital is

is composed of those of the other orders, having the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column is twenty modules in height, and its cornice has either dentils or simple modillions.

The ingenious Mr. *La Roche*, in his *Essay on the Orders of Architecture*, makes use of what is called the little module, which is one third of the diameter of the shaft at the base, and proposes the following proportions, as better adapted, in his opinion, to the respective orders than those which are commonly used, and which we have specified above.

Five modules for the pedestal, twenty-one for the column, and six for the entablature of the Tuscan; six modules for the pedestal, twenty-three for the column, and six for the entablature of the Doric; seven modules for the pedestal, twenty-five for the column, and six for the entablature of the Composite; eight modules for the pedestal, twenty-seven for the column, and six for the entablature of the Ionic; nine modules for the pedestal, twenty-nine for the column, and six for the entablature of the Corinthian.

He

He likewise proposes an additional order, which he would call the Britannic, and exhibit in the following proportions. The height of the pedestal ten modules, that of the column thirty-one, and that of the entablature six; and consequently that of the whole order forty-seven, which is three more than that of the Corinthian. The shaft of this order is the most delicate, and therefore, lest it should be too much weakened, he would have the flutings, if fluted at all, more in number, and consequently less in depth than in the Doric or Corinthian, and a small convex to arise within the hollow of the flutings all the way, as if a cord or cable were laid into it. He would have the ornaments of the capital quite different, in imitation of some natural object, properly adapted to the purpose, and proposes eight ostrich feathers so disposed, that three of them may be seen in every direction, in allusion to the crest or banner of the Prince of Wales.

To this author we would add *The Grecian Orders of Architecture delineated and explained from the Antiquities of Athens*, by a gentleman who, we are informed, has made this branch of science his principal study; and who, besides his acquaintance with books, has seen the

the celebrated remains of ancient Greece and Rome, as well as the modern buildings of Italy, France, and England.

Mechanics is the art or science of moving heavy bodies, with greater ease, by the application of certain powers. The mechanical powers are generally reckoned five in number, the *lever*, the *pulley*, the *wheel*, the *wedge*, and the *screw*. However different these powers are in their construction, they all act on one and the same principle. The force applied, and the weight to be raised, are always in proportion to their respective distances from the fulcrum or centre of motion.

Suppose a lever of six feet in length to rest on a prop or fulcrum, placed at the distance of five feet from the end which is held in the hand; then the weight to be raised, or the force to be removed, by the other end of the lever, will be five times as great as the power applied.

In like manner, were we to draw five feet of a rope in order to raise a weight one foot, by means of a pulley or wheel, the force applied would be in proportion to the weight, as one to five. This therefore is the general rule in mechanics, that whatever is gained in force or power, is lost or compensated in time or motion.

We

We need make no apology for introducing the art of raising edifices, and the use of the mechanical powers, into a system of polite education, since, whatever the practice, the theory can never be thought unworthy the attention of the young pupil. The learned Quintilian, in his *Institutes of Oratory*, seems to lay it down as a general rule, that the real scholar should not only study the liberal arts, but endeavour to acquaint himself with every thing of general utility in common life. The mechanic arts are certainly of great importance in civil society, they train up and support a numerous succession of practical artists and manufacturers, who are some of the most useful members of the community, the chief source of power, wealth, and grandeur, to a commercial state, and therefore should never be despised or neglected by men of sense and property.

When the scholars of the great Heraclitus surprized their master one morning, busily employed where their pride little expected to find him, he told them, "The gods are as
 " conversant in the shop of a common mechanic, as in the school of the greatest philosopher:" intimating that the divine power and wisdom might be discerned in these common

mon arts, though they mistakenly overlooked and despised them. The same doctrine is taught by the sacred historian, who makes honourable mention of Bezaleel, Aholiab, and the other artists, as men whom God had endowed with wisdom and understanding to perform all manner of work for the service of the sanctuary.

Molle's Mechanics, in octavo, price three and sixpence; and *Emerson's*, in quarto, price fourteen shillings, may, we think, be consulted with advantage.

SEC.

SECTION VII.

“ I intreat that you would learn geography
“ in such a manner as to fix it in your mind,
“ so that it may not be lost and forgotten
“ among other childish acquisitions, but that it
“ may remain ready for use through the rest of
“ your life.

CHAPONE.

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SECTION VII.

"I intend that you would learn Geography
"in such a manner as to fix it in your mind,
"so that it may not be lost and forgotten
"among other childish acquisitions, but that it
"may remain ready for use through the rest of
"your life.

CHAPTER I.

The water is divided into oceans, seas, gulphs, straits, lakes, and rivers. An ocean is a large sea, which is a large body of water, dividing one country from another, such as the Atlantic. A sea is a less body of water, dividing one country from another.

On Geography.

THIS science, in its fullest extent, points out or describes the surface of the earth, in its natural and arbitrary divisions of land and water, of climates, countries, and kingdoms, with their various productions and inhabitants; and is, perhaps of all others, the best calculated to engage the attention, and consequently to make the deepest impression on young minds.

The land is naturally divided into continents, islands, peninsulas, isthmuses, and capes or promontories. A continent is a large portion of the land not known to be surrounded by the sea. An island is a portion of land separated from the continent, and surrounded by water. A peninsula is a portion of land almost surrounded with water, and joined by a narrow part or neck of land to some neighbouring island or continent. An isthmus is the neck of land which joins the peninsula to its neighbouring island or continent. A cape or promontory is a point of land extending itself into the sea.

The

The water is divided into oceans, seas, gulphs, straits, lakes, and rivers. An ocean is a large sea, which divides one part of the earth from another, such as the Atlantic. A sea is a less body of water, dividing one country from another, as the Mediterranean. A gulph, bay, or creek*, is a part of the sea, nearly surrounded by the land. A strait is a narrow passage into some sea or gulph. A lake is a large collection of water surrounded by the land, without any visible communication with the ocean. A river is a large current or stream of water, which empties itself into some sea.

The two points on which the earth is supposed to perform her diurnal motion, are called the poles. Equally distant from each of the poles is the equator, which divides the globe into two equal parts, and on which we measure the degrees of longitude. The lines which intersect the equator at right angles, and meet in the poles, are called the meridians: their number is indefinite, and on them we measure the latitude. These are the great circles of the earth, which, like all other circles, contain three hundred and sixty degrees, and each de-

* A creek is a small gulph or bay.

gree

gree sixty minutes. A degree on a great circle of the earth is something more than sixty eight English miles.

The tropics are two imaginary circles, which bound the perpendicularity of the Sun's rays, each of them drawn at the distance of twenty three degrees and a half from the equator. That on the north side is called the tropic of Cancer, or the summer solstice; that on the south side, the tropic of Capricorn, or the winter solstice, because when the Sun approaches to one of these boundaries, it seems to make a stand for a few days, and then gradually recedes towards the other. The polar circles are drawn at the distance of twenty three degrees and a half from either pole. Within these circles, in different latitudes, the Sun is above the horizon from the space of six months to that of twenty four hours.

The globe is likewise divided into five zones, so called, because they compass the earth like a girdle. The torrid zone lies between the two tropics, and is so called from the excessive heat of the climate. The two frigid zones lie within the polar circles, and are so denominated from the excessive cold which prevails in those

regions. The two temperate zones are situate between the polar circles and the tropics.

The climates are the several portions of the globe, bounded by imaginary circles, parallel to the equator, distinguished by the different length of the days, and are sixty in number. The twenty four climates, situate between the equator and each of the polar circles, are so divided, that the length of the longest day in one is exceeded by that of the following just half an hour. But the six climates between each of the poles and the polar circles are so divided, that the length of the longest day in one is exceeded by that of the following the space of a month.

The inhabitants of the earth, distinguished by their respective situations, are the perizæci, the antæci, and the antipodes. The perizæci are the people situate in the same parallel of latitude, but under opposite meridians, and consequently have their days and nights of the same length, but with this difference, that when it is noon with the one it is midnight with the other. The antæci are the people situate under the same meridian, but opposite parallels, and consequently have their days of the same length,

but

but quite different seasons. The antipodes are the people situate under opposite meridians, and opposite parallels, consequently the noon of the one is the midnight of the other, and when the day is the shortest with the one it is the longest with the other.

The inhabitants of the earth, distinguished by the different direction of their shadows at noon, are the amphiscii or ascii, the heteroscii, and the periscii. The amphiscii are the people who inhabit the torrid zone, having their shadows at noon, at different seasons of the year, in a north and south direction: they are likewise denominated the ascii, because when the Sun is vertical, or directly over their heads, as it is twice in the year, they have no shadow at all. The heteroscii are the people who inhabit the temperate zone, and have their shadows at noon, through all the seasons of the year, in the same direction; those of the southern to the south, and those of the northern to the north. The periscii are the inhabitants within the two polar circles, who have the Sun above the horizon the whole twenty four hours, and consequently their shadows in every direction.

The whole world is naturally divided into two continents, the eastern and the western.

The eastern continent comprehends Europe, Asia, and Africa; and the western the two divisions of North and South America.

Europe, though the least of the four quarters or grand divisions of the globe, in extent of country, is yet by far the most considerable in arts, arms, commerce, learning, and laws.

The northern division of Europe comprehends Russia, Sweden, Denmark, Norway, Great Britain, Ireland, Iceland, Greenland, and the isles of the Baltic. The middle division comprehends Poland, Germany, Hungary, France, and the Netherlands. The southern division contains Turkey in Europe, Italy, Spain, Portugal, and the islands of the Mediterranean and the Archipelago.

The sovereignties of Europe are the empires of Germany, Russia, and Turkey; the twelve kingdoms of Great Britain, France, Spain, Portugal, Sweden, Denmark, Poland, Hungary, Bohemia, Prussia, Sardinia, and Naples; the popedom of Rome; and the eight republics of Venice, Holland, Geneva, Genoa, Lucca, Ragusa, Switzerland, and the Grisons. Besides these, there are a great number of subordinate sovereignties, which, though fiefdoms to the

the emperor or some other prince, yet have sovereign authority in their own estates.

The governments in Europe are monarchical, despotic, aristocratical, democratical, or mixed. The monarchical places the sovereign power in one man, as in Spain and Denmark. The despotic exercises an absolute power over the property and lives of the subjects, as in Turkey and Russia. The aristocratical gives the sovereignty to a few of the chief men or nobles, as at Venice. The democratical lodges the supreme power in the representatives of the people, as in Holland. There is likewise a mixture of the monarchical and the aristocratical, in which the king and the nobles have the supreme power, as in Poland. And there is the union of the monarchical, the aristocratical, and the democratical, in which the king, the nobles, and the representatives of the people exercise the supreme power, as in England: and this, perhaps, is the best form that human wisdom can devise.

The Christian religion is professed throughout all Europe, except that part which is possessed by the Turks. Great Britain, Denmark, Sweden, Norway, great part of Germany,
D 3 Switzerland,

Switzerland, and the United Provinces, adhere to the doctrines of the reformation, and profess the protestant religion. France, Spain, Portugal, Italy, part of Germany, Poland, and the Netherlands, still follow the superstitions of the church of Rome. But Russia, Walachia, Moldavia, Podolia, Volhinia, Greece, and some parts of Poland, embrace the doctrines of the Greek church.

Asia, in extent of country, wealth, and number of inhabitants, is supposed to exceed all the other quarters of the globe. The serenity of the air, the fertility of the soil, the balsamic quality of its plants and gums, the fineness of its silks and cottons, and the purity of its metals, have been celebrated in all ages. The diamonds of Golconda, the rubies of Pegu, the carpets of Turkey, the hangings of Persia, the spices of Malabar, and the porcelain of China and Japan, exceed every thing of the kind that has yet been produced in any other part of the world.

Historians all agree, that this is that part of the globe which was first peopled; that here the most ancient kingdoms and empires were first founded, and that from hence the liberal sciences, and many of the fine arts, took their
rise,

rise, and made their progress into other countries.

Asia, in its full extent, comprehends about forty two sovereignties; the four empires of the Great Mogul, Persia, China, and Japan, thirty one kingdoms: twenty four of which are on the continent, and the other seven in the islands.

The eastern division of Asia comprehends the empire of China, Chinesian Tartary, and the Oriental Islands; the middle division comprehends India, Usbeck Tartary, Calmuck Tartary, and Siberia; the western division comprehends Persia, Arabia, Astracan, the Circassian Tartary, and Turkey in Asia.

The established religions in this part of the world are the Mahomedan, with a toleration of Christianity, in the dominions of the Grand Seignior; that of the Great Confucius in China; of the Bramins in India; and the Pagan, with a variety of idolatrous superstitions in most other parts of Asia.

Africa is a vast peninsula, united to the continent of Asia by the isthmus of Suez, bounded on the north by the Mediterranean, which

separates it from Europe; on the east by the Red Sea and the Indian Ocean, which divide it from Asia; on the south by the southern ocean, and on the west by the Atlantic.

The principal countries or divisions of Africa are Barbary, Egypt, Numidia or Bidelgerid, Libia or Zaara, Nubia, Nigritia or Negroland; Abissinia, Guinea, Ethiopia, Zanguebar, and Monomotapa: all which have their several subdivisions.

The inhabitants of this vast peninsula are, for the most part, exceedingly barbarous and uncultivated. In Abissinia, or the Upper Ethiopia, the Christian religion is said to be professed and practised in much purity and simplicity. In Barbary and some other parts the Mahomedan religion chiefly prevails; but in the other divisions, especially the southern, the people are given up to the grossest ignorance and idolatry.

America, though last discovered, is by far the largest quarter or division of the globe. It is naturally divided into north and south, separated by the narrow neck of land called the Isthmus of Darien.

North

North America may be now very properly divided into two parts, the north east and the south west, separated from each other by the great river Mississippi. The north east comprehends the several colonies or plantations of the British empire; and the south west the two provinces of Mexico and Louisiana, both subject to Spain.

South America, which is the largest peninsula in the world next to that of Africa, comprehends Terra Firma, Peru, Chili, and Paraguay, all subject to Spain; the Brasils, which belong to the Portuguese; Surinam, subject to the Dutch; and Patagonia, the most southern division of all America, in which the inhabitants yet enjoy their native freedom.

There is little religion, and less learning, scarcely a single temple or place of public worship, nor any written language, to be found among any of the numerous tribes, or aborigines of this vast continent.

Geography is, perhaps, one of the easiest and most entertaining of all the liberal sciences. To trace the boundaries of the several kingdoms, states, and empires; to mark the principal towns and cities; the various divisions of

land and water; the numerous islands, peninsulas, and promontories; the seas, lakes, and rivers, as exhibited on the terrestrial globe, or laid down in accurate maps, must afford a real entertainment, a relief instead of an interruption to severer studies, and cannot fail to conciliate the attention of the young pupil. The acquisition is easy; but the advantages numerous and extensive. Politics, commerce, navigation, and history, are so closely connected with a minute description of the terraqueous globe, that neither the statesman, the merchant, the sailor, nor the historiographer, can be supposed to acquit himself with any tolerable degree of success in his respective walk without an intimate knowledge of this science.

By way of initiation, we recommend either *Gregory's*, *Hubner's*, *Chambaud's*, or *Turner's Geography*; and *Davenant* or *Dr. Jennings* on the Globes.

On Astronomy.

FROM the survey of the earth, in its various natural and arbitrary divisions, we
SECTION VIII.

“The heavens declare the glory of God,
“and the firmament sheweth his handy work.”

DAVID.

SECTION VII.

"The servants desire the glory of God,
and the instrument thereof his happy work."

DAVID.

On Astronomy.

FROM the survey of the earth, in its various natural and arbitrary divisions, we rise to contemplate the wonders of the heavens.

And here we must take the liberty to place the young student in the centre of the universe, as the proper point from which he may make his ideal excursions to the most distant parts of the circumference. He may possibly have been accustomed to consider the Earth as a vast body of land and water, immoveably fixed in this distinguished situation; but he must now get the better of these common prejudices in favour of the Earth, and resign that honour to the Sun. This astonishing luminary, or body of fire, little less than eight hundred thousand English miles in diameter, is the source of light and heat to the whole planetary system, and therefore properly placed in the centre of the universe. Pythagoras, an ancient philosopher, is supposed to have been the first that made this discovery; but his system, for want of being thoroughly

thoroughly canvassed by learned and ingenious men, fell into disrepute ; and was, for many centuries, totally neglected. About two hundred and seventy years ago it was again revived by Copernicus, a native of Prussia ; and has been of late established on such clear and solid principles, that it is now universally adopted.

The Sun, though fixed in the centre of the universe, is supposed to revolve on its own axis from west to east once in twenty five days.

Next to the Sun, at the distance of about thirty two millions of miles, we find the orb of Mercury. This is the least of all the primary planets, being about two thousand four hundred and sixty miles in diameter, and performs its revolution about the Sun in eighty eight days. Next to Mercury, between that and the Earth, is the orb of Venus. This beautiful planet is about the size of our Earth, and performs her revolution about the Sun, at the distance of fifty nine millions of miles, in two hundred twenty four days and a half. These are called the two inferior planets, because they perform their revolutions between the Earth and the Sun.

Next to Venus, at the distance of eighty one millions of miles from the Sun, we find
the

the orb of the Earth. This planet, for so we must now call it, performs its revolution round the Sun in the space of one year, and that on its own axis in twenty four hours. Its diameter is something more than seven thousand nine hundred and sixty miles. The Moon is a secondary planet, always attendant on the Earth, at the distance of about two hundred and forty thousand miles. She is fifty times less than the earth, and revolves round it, from west to east, in the space of a month. She is likewise observed to move round on her own axis precisely in the same period, and consequently her inhabitants have day and night alternately for the space of a fortnight.

We now rise to the superior planets, so called, because their respective orbs are above, or encompass that of the earth. The first of these is the planet Mars, which, though further removed from the Sun, is considerably less than the earth. Its diameter is something more than four thousand and four hundred miles; and its distance from the Sun about one hundred and twenty three millions. Its revolution round the Sun is performed in two years wanting forty three days, and that on its own axis in one day and forty minutes.

Next

Next to Mars is the vast orb of Jupiter. This is by far the largest of all the planets. Its diameter is computed at something more than eighty one thousand miles, and its distance from the Sun more than four hundred millions. It performs its revolution round the Sun in twelve years, wanting about fifty days; and is supposed, notwithstanding its vast bulk, to revolve on its own axis in the space of ten hours. This distinguished planet is accommodated with four moons or satellites, which continually attend him, and generally appear to us in a direct line with the body of the planet.

Last of all, we come to the orb of Saturn, at the amazing distance of seven hundred and seventy seven millions of miles from the Sun. This planet is considerably less than Jupiter, its diameter being computed at about sixty eight thousand miles. It performs one entire revolution about the Sun in twenty nine years and a half, and is accommodated with five moons, and a luminous ring of prodigious magnitude.

These are the distances and diameters of the primary planets generally received by astronomers; but, if the observations on the late transits of Venus may be depended on, we must add

add one sixth part of each number to itself for the true one, except in that which is applied to the diameter of the earth.

To these six primary, and ten secondary planets, we may add an indefinite number of comets, or blazing stars, which make their appearance but seldom, and are supposed to revolve round the Sun in orbs exceedingly eccentric.

The planets, whether primary or secondary, notwithstanding their luminous appearance, are opaque or dark bodies, which receive all their light from the Sun, and transmit it to us only by reflection. The planets above mentioned, and the comets, are all the worlds, or moving bodies, as far as we yet know, that constitute the solar system.

Far beyond the utmost bounds of this system, in the infinitude of space, we explore the vast region of the fixed stars. Here we are soon lost in the immensity of the creation: for though the unassisted sight can discover no more than about six hundred of those distant luminaries, yet thousands more elude the keenest eye, and can only be discovered by the help of the telescope. The more perfect this instrument, or
the

the greater the magnifying power, the greater number we still explore, which leaves room for this conjecture, that thousands and thousands more may yet lie beyond the reach of possible discovery.

The two points in the heavens which are in a right line with the Earth's axis are called the poles. On these the whole canopy of the heavens appear to revolve once in twenty four hours. At an equal distance from each of the poles we find the imaginary line, called the equinoctial, so denominated, because when the Sun appears in this line, the days and nights are equal in all parts of the habitable world. At an angle of twenty three degrees and a half with the equinoctial, is another imaginary circle, called the ecliptic. This circle in the heavens is the apparent path of the Sun, but is, in fact, the orb of the Earth, in which it performs one entire revolution in the space of a year. About eight degrees on either side of the ecliptic are allotted to that space in the heavens which is called the zodiac; this space is occupied by the constellations, called the twelve signs, and is the boundary within which all the planets perform their respective revolutions.

The

The *fixed* stars, so called, because they always keep the same distances among themselves, are distinguished by their different constellations. The chief of these are the signs of the zodiac; *Aries*, the ram, *Taurus*, the bull, *Gemini*, the twins, *Cancer*, the crab, *Leo*, the lion, *Virgo*, the virgin, *Libra*, the scales, *Scorpio*, the scorpion, *Sagittarius*, the archer, *Capricornus*, the goat, *Aquarius*, the water-bearer, and *Pisces*, the fishes. The other constellations are fifty seven in number, twenty nine on the north, and twenty eight on the south side of the zodiac. Besides these, there are a few stars, not included in any of the constellations, all which may be easily traced on the celestial globe.

The fixed stars are ranged, according to their respective magnitudes, from the first to the seventh. There are, in both the hemispheres, according to Flamsteed's catalogue, fifteen of the first magnitude, fifty four of the second, one hundred and ninety two of the third, four hundred and fifty seven of the fourth, six hundred and seventy of the fifth, one thousand three hundred and sixteen of the sixth, and two hundred and ninety seven of the seventh; in all three thousand and one.

The

The fixed stars are known to shine with their own native light, and are supposed to be other suns, kindled up at immense distances from us, and from each other, to inform other systems, and dispense their vital influences to the utmost bounds of the creation.

Astronomical problems, and calculations are, many of them, exceedingly intricate and laborious, and therefore, though they have their utility, the young student may, perhaps, choose to leave them, for the present, to those who have leisure, and a particular taste for studies of this nature. Be this as it will, none of the liberal sciences are so well calculated, as this is, to enlarge the mind of man, and to give him proper ideas of the almighty power, and infinite wisdom of the great Creator.

“ When I consider thy heavens, the work
 “ of thy fingers, the Moon and the stars, which
 “ thou has ordained ; what is man, that thou
 “ art mindful of him, and the son of man, that
 “ thou visitest him.”

“ O Lord, how manifold are thy works !
 “ In wisdom hast thou made them all !
 “ There is no speech or language where their
 “ voice is not heard. Their line is gone out
 “ through

ON EDUCATION. 69

“ through all the earth, and their words to the
“ end of the world.” DAVID.

“ These are thy works, parent of good !
“ Almighty ! thine this universal frame,
“ Thus wonderful fair ; thyself how wonde-
“ rous then ! MILTON.

To the young proficient in this science,
we recommend, in their order, *Guthrie's, Tur-
ner's, Ferguson's, Pratt's, Leadbeater's, and
Gregory's Astronomy.*

S E C.

ON EDUCATION.

"Through all the earth, and their words to the
"end of the world."

"These are thy words, parent of good."

"Alas! my child, this universal frame."

"Thus wondrous fair; tell how words."

"Now then, Milton."

To the young proficients in the science,

we recommend, in their order, Gower's, Chaucer's,

Gregory's, and Chaucer's.

Gregory's, and Chaucer's.

Gregory's, and Chaucer's.

Gregory's, and Chaucer's.

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Gregory's, and Chaucer's.

Gregory's, and Chaucer's.

SECTION IX.

“ Without chronology history will be
“ very ill retained; and very little useful.”

LOCKE.

SECTION IX.

“Without chemotherapy, history will be
“very ill retained, and very little useful.”

LOCAL

On Chronology.

CHRONOLOGY is the science by which we compute time, and adjust its several periods. The constituent principles are a day, a month, and a year; and, as these are determined by the motions of the heavenly bodies, we have taken the liberty to introduce this science in close connection with astronomy.

A natural or chronological day is that interval or space of time marked out by the apparent motion of the Sun, occasioned by the actual rotation of the Earth on its own axis, and divided into twenty four equal parts, commonly called hours. This, as the most obvious and natural division of time, has been universally adopted; with this difference only, that some reckon from sunrising to sunrising, as the ancient Babylonians and the present Greeks; some from sunsetting to sunsetting, as the Jews, the Chinese, and the modern Italians; some from noon to noon, as the ancient Arabians,

and the modern astronomers; and some from midnight to midnight, as the English, the French, and most other European nations.

A month is the next astronomical division of time, and is measured by one entire lunation, which, with a little variation, is computed at twenty nine days and a half. This was the synodical or lunar month in the chronology of the ancients, and much used in their computations; but the civil or calendar month, now in use, pays no regard to the appearances of the Moon, and serves only to divide the year into twelve parts, for the greater conveniency of civil computations.

The last and greatest distribution of time is the year, determined by the revolution of the earth in its orbit, which is now found by the nicest astronomical observations to be performed in the space of three hundred and sixty five days, five hours and forty nine minutes. The ancient astronomers, as might well be expected, seem to have been strangers to this precision. The Mosaic year, which some have thought to have been as old as the deluge, consisted of three hundred and sixty days, divided into twelve equal parts or months of thirty days.

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This error, of more than five days in a year, was too great to pass long unnoticed. Accordingly, we are told that Hermes Trismigestus added five days more to the account, and consequently approached pretty near to the truth. But the Greeks and Romans, on account of their solemn festivals, preferred that form of the year which consisted of twelve synodical months, making in all three hundred and fifty four days. This fell short of the solar year before mentioned no less than eleven days, and in time would have shifted the beginning of the year backwards through the several seasons. To prevent this inconveniency, they invented rules of intercalation, to keep the motions of the luminaries as near to an agreement as possible. But in the time of Julius Cæsar, through a neglect of proper intercalations, the winter months were fallen back into autumn, and the autumnal months into summer. To regulate this disorder, and restore the seasons to their proper months, he ordered the year in which he began the reformation of the calendar to consist of four hundred and forty five days, and instituted a solar year of three hundred and sixty five days and six hours. But, as these six hours could not be taken notice of in civil use, he ordered them to be neglected till they

made a day, which happened every fourth year. This fourth year was distinguished by the intercalary day, inserted in the calendar immediately after the twenty fourth of February, called by the Romans the sixth of the calends of March, which was now reckoned twice, and from this circumstance the year, in which it was inserted, obtained the name of Bissextile.

The Julian form computes the year at eleven minutes beyond its proper period, which, in the consideration of single years, appears to be of little moment; but in the space of a century it amounts to almost a whole day; and, in proportion as time runs on, the error becomes more considerable. In the year 325, at the time of the Nicene council, the vernal equinox was found to fall on the twenty first of March; but, by this error in the Julian account in the year 1582, when pope Gregory set about the reformation of the calendar, the equinoxes and the solstices had gone back ten entire days. To remedy this disorder, he caused ten days to be suppressed, and the eleventh of March to be called the twenty first, that the equinox might fall on the same day of the month it did at the council of Nice. And, to prevent the like variation for the future, he constituted a
new

new form of computation, called the Gregorian, in which a day is taken out of the calendar once in a hundred and thirty three years.

The Julian, or the Old Style, was used in England till September 1752, when the Gregorian or New Style took place; as it now does, if I mistake not, in all other Christian countries of Europe.

Here we may introduce the two remarkable distributions of years, so much used in ancient chronology, the Olympiad of the Greeks, and the Lustrum of the Romans. The Olympiad was the space of four years, at the expiration of which the public games were celebrated near the city Olympia in the Peloponnesus. These games were said to have been first instituted by Hercules, in honour of Jupiter, but afterwards discontinued. Be this as it will, the first of the Olympiads, in use among the Greeks, coincides with the 776th year before Christ; from which time they were continued, without interruption, to the 364th, which ended with the year of Christ 440. The Lustrum is a space of five years in the computation of the Romans, so called from the lustration or expiatory sacrifice which was offered for all the people once in five years.

The cycles of greatest note in chronology are the golden number, the cycle of the Sun, and the indiction. The golden number or the cycle of the Moon is a series of nineteen years; in which period the revolutions of the earth and Moon are found to be nearly coincident. The solar cycle is a round of twenty eight years, which takes in all the possible variations of the dominical letter. The indiction is a circuit of fifteen years, of uncertain origin, but still used by the popes in their bulls and public instruments.

From the combination of these three cycles we obtain that celebrated series of years, called the Julian period, so much used by chronologers in adjusting their several epochas. This period consists of 7980 years; and was supposed to commence, according to archbishop Usher's chronology, 710 years before the creation, and will terminate in the 3266th year of the Christian era; at which time there will be a coincidence of the three cycles of which it is composed.

The most considerable epochas, which have been introduced in the several computations of time, are the creation of the world, the first
year

year of Nabonassar, the birth of Christ, and the Hegira.

The creation is supposed to have coincided with the 710th year of the Julian period*; the first year of Nabonassar, king of Babylon; with the 3257th of the creation, and the 3967th of the Julian period; the birth of Christ with the 4004th of the creation, and the 4714th of the Julian period; and the Hegira, or flight of Mahomed, with the 622d year of the Christian era, and the 5336th of the Julian period.

Besides these, chronologers and historians have constituted several other eras or divisions of time, the better to distinguish and connect the most remarkable events in ancient history.

From the creation of the world to the general deluge, we compute 1656 years. Of this period we have no authentic history, but that very concise one which Moses gives us in the six first chapters of Genesis.

From the deluge to the calling of Abraham, we reckon 427 years. During this period the

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earth

* Chronologers are not agreed in this matter; some placing it in the 763 year of the Julian period.

earth was divided, and several ancient kingdoms founded by the posterity of Noah, particularly Babylon, Nineveh, and Egypt.

From the calling of Abraham to the departure of the children of Israel out of Egypt, we compute 430 years. At the beginning of this period, Inachus, the first king mentioned in the history of Greece, was supposed to have founded the kingdom of Argos. Towards the latter end of this period, the Egyptians began to send colonies into Greece. Cecrops founded twelve cities in Attica, which constituted the kingdom of Athens. Cadmus, with a colony of Phoenicians, came into Boeotia and founded the famous city of Thebes. And about this time is supposed to have happened that remarkable flood in Thessaly, under Deucalion, which the Greek poets confounded with the general deluge.

From the departure of the children of Israel out of Egypt to the destruction of Troy, we reckon the space of 308 years. During this period, Danaus having driven out the ancient kings, supposed to have been descended from Inachus, possessed himself of the throne of Argos. Pelops, the Phrygian, reigned in Peloponnesus,

nesus, and gave his name to that famous peninsula. Bel or Belus, the king of the Chaldeans, received from his people divine honours. Under Ninus, the son of Belus, according to Herodotus, we are to fix the beginning of the Assyrian empire, in the 2737th year of the world, during the administration of Deborah the prophetess. To this period we are likewise to refer the surprizing conquests and magnificent works of Semiramis the wife of Ninus; the exploits of Hercules and Theseus, king of Athens, and many other illustrious heroes of antiquity. But many of these personages and events are supposed to be fabulous.

From the destruction of Troy to the building of Rome we compute 430 years. On the destruction of Troy, which happened while Jephthah judged Israel, Æneas, gathering together the few that remained of his unhappy countrymen, sailed into Italy, and marrying the daughter of king Latinus, succeeded him in the throne, and left it to his posterity. About this time Codrus the king of Athens devoted himself to death for the good of his country; upon which the kingly power was abolished, and that of the archons established in its stead. Asia Minor was now colonized by the Greeks.

In the 3080th year of the world, Omri king of Israel built Samaria. About the same time Dido is supposed to have laid the foundations of Carthage, a famous city on the coast of Africa. In this age flourished the two renowned poets of the Greeks, Homer and Hesiod; and not long after Lycurgus, the famous Spartan lawgiver. In the thirty fourth year of Uzziah king of Judah, and in the year of the world 3228, began the famous computation by Olympiads, so much celebrated as the grand epocha of the Greeks, and of true history. Here the fabulous times, or the fictions of the poets, are supposed to terminate.

From the building of Rome to the commencement of the Persian empire, we reckon 218 years. The building of Rome is a remarkable era in the western, and soon followed by one of no less note in the eastern chronology. Six years after this celebrated epocha, according to Varro, we are to fix the downfall of the Assyrian monarchy, which ended in Sardinapalus. This prince, wholly neglecting the administration of public affairs, and giving himself up to indolence and luxury, miserably perished, with his wives and eunuchs, in the flames of his own palace. Upon his death,
 Arbaces,

Arbaces, governor of Media, and Belesis, governor of Babylon, the two leaders of the conspiracy against him, divided the empire. Belesis took possession of Babylon, Chaldea, and Arabia; and Arbaces of all the rest. Belesis is the same with Nabonassar, from the beginning of whose reign commences the famous astronomical era called by his name. Thus the Assyrian monarchy was dismembered for the space of about two hundred years, during which period the Jews were carried into captivity, and their city and temple destroyed by Nebuchadnezzar king of Babylon.

From the commencement to the dissolution of the Persian empire, we compute 206 years. In the first year of this period, Cyrus, who had succeeded to the throne of his uncle Cyaxares, and was become sole monarch of the east, published the famous decree for rebuilding the temple of Jerusalem. About this time the Athenians became a free state, and soon after the Romans found means to put an end to the tyranny of kings. In the reign of Darius, a numerous army was sent against the Athenians, who joined battle with the Persians in the plains of Marathon, and entirely routed them. This victory is one of the most renowned in

ancient history. Two or three years after, Xerxes succeeding Darius in the throne of Persia, determined to revenge the disgrace of Marathon, and is said to have been followed in this enterprize by no less than seventeen hundred thousand men: but Leonidas king of Sparta, with about three hundred veteran troops, encountered his whole force in the streights of Thermopilæ. For three days successively he made good the passes against the whole Persian army, but being at length surrounded, he and all his men were slain on the spot. The same year the naval armament of the Persians was vanquished near Salamis; and Xerxes, in a panic, repassed the Hellespont, leaving the command of the land forces to Mardonius, who, the next year, was cut to pieces, with his whole army, at Plataea. Thus ended all the ambitious designs of Xerxes, in a miserable disappointment. To this succeeded the Peloponnesian war, which was carried on by the contending states, with various successes, for the space of twenty-one years, and then terminated in favour of Lysander of Lacedemon. Soon after the conclusion of this war, we find Xenophon, the philosopher and historian, at the head of the ten thousand Greeks, whose retreat to their own country, after the battle of Cunaxa,

Cunaxa, is so justly celebrated in the Grecian story. About this time the Gauls made an irruption into Italy, defeated the Romans, and burnt their city. Towards the close of this period, we find Epaminondas, the Theban, one of the most illustrious characters of antiquity. He was tutor to Philip of Macedon.

From the commencement of the Grecian monarchy to the birth of Christ, we compute 329 years. This period sets out with the overthrow of Darius, and the establishment of Alexander, as the sole monarch of the East. Soon after the death of Alexander, and during the usurpations of his successors, many of the provinces shook off the Macedonian yoke, and formed themselves into distinct kingdoms. The chief of these were Armenia, Cappadocia, Egypt, and Syria. The two last became permanent, and were inherited; that of Egypt by the Ptolemies, and that of Syria by the Seleucidae.

The first Punic or Carthaginian war broke out in the sixty fifth year of this period. This was the first foreign war in which the Roman people had been engaged; and it terminated much in their favour. The second Punic war, in which Hannibal, the Carthaginian
 comman-

commander, made so great a figure, commenced about the hundred and tenth year of this period, and was terminated by the good conduct of Scipio, the Roman general, about seventeen years after. At this time come in the exploits of Judas Maccabeus, so famous for his many victories over the numerous armies of Antiochus king of Syria. In the year of the world 3836, Persius, the king of Macedonia was defeated by the Romans; from which period some have dated the fall of the Grecian empire. About this time flourished Terence, the famous comic poet of the Latins.

Soon after this Judas Maccabeus was slain in battle, fighting with astonishing bravery; and his brother Jonathan succeeded him in the charge of defending the Jews, in which he no less distinguished himself by his firmness and valour. The Romans, pleased to see the kings of Syria humbled, readily granted the Jews their protection, and declared them their friends and allies. The year of the world 3858 was rendered famous for the destruction of Carthage by Scipio the younger, and of Corinth, which was reduced to ashes by the consul Mummius. Three years after this Judea was declared a free state by Demetrius Nicator, king of Syria; and from this time became a distinct kingdom.

Towards

Towards the latter end of this period, Pompey, by his many victories in the East, added Syria, Judea, and some other provinces, to the Roman empire. Julius Cæsar, at the same time, rendered himself no less famous by his valour in the West. Fifty five years before the birth of Christ, he effected his first landing with two Roman legions in Britain. The next year he renewed his enterprize, with an army of five legions, and two thousand horse. After several battles, in some of which he was severely handled, he made peace with the Britons, and retreated with all his forces to the continent. The same year he was raised to the consular dignity. Four years after he reformed the Roman calendar, and introduced that mode of computation which was used in England till the year 1752. About this time flourished the two famous Latin poets, Virgil and Horace.

Julius Cæsar, Crassus, and Pompey, having entered into a conspiracy to support each other's pretensions, engrossed, in a manner, the whole power of the Roman state. This laid the foundation of that war between Cæsar and Pompey, which ended in the destruction of the republic, and the establishment of monarchy.

This.

This happened forty five years before the Christian era.

Here we fix the commencement of the fourth great monarchy, under the Romans. The next year Julius Cæsar was assassinated in the senate. Octavianus, declaring himself his successor, the victory of Actium decided the empire of the world in his favour; and he assumes the name of Augustus. The temple of Janus is shut. Peace on earth; and the Saviour born.

Chronology has been divided into three parts; the ancient, the middle, and the modern. The ancient chronology distinguishes the succession of time from the creation of the world to the birth of Christ: the middle attends the succession to the eight hundredth year of the Christian era: and the modern brings it down to the present times.

From the birth of Christ to the destruction of Jerusalem we reckon 68 years. In the beginning of this period flourished Ovid, the Roman poet. All the canonical books of the New Testament, except the Gospel and Epistles of St. John, and the Revelations, were written during this period.

From

From the destruction of Jerusalem to the time the seat of the empire was removed from Rome to Byzantium, under Constantine the Great, we compute 262 years. In the beginning of this period we find Martial the Latin poet, Josephus, the historian, and Onkelos, the author of the Chaldee Paraphrase. The Apostle John having written his Gospel and Epistles some little time before, finished his revelations in the year 96, and died four years after. Ignatius, Justin Martyr, Polycarp, Clemens Alexandrinus, Tertullian, Irenaeus, Origen, and Cyprian, the fathers of the Christian church; Galen, the physician, and Manes, from whom sprang the sect of the Manichees, all flourished within the compass of this period; and in the conclusion of it, we find that celebrated council of Nice, at which Athanasius is said to have assisted.

From Constantine the Great to the Hegira, we compute 292 years. At the beginning of this period we find Eusebius the historian. In the year 361 Constantine was succeeded by Julian the Apostate. Gregory Nazeanzen, Basil, Cyril, and Ambrose, Pelagius, a native of Britain; and Chrysostom flourished about the year 400. At this time the Goths, Vandals, and other

other northern nations, began their irruptions, and laid the foundation of the several states which now subsist in Europe. In the year 410, the Roman legions took their final leave of the Britons. About forty years after, Vortigern, harassed by the Picts and Scots, called in the Saxons to his assistance, who soon meditated the conquest of the country they were meant to defend. At this period the famous computation by Olympiads ceased. In the year 475, the eastern empire became extinct; and in that of 580, the Latin tongue was disused by the Roman people. Four years after the ancient Britons were driven into Wales by the Saxons, who established the heptarchy in that part of the island which was then first called England. The conclusion of this period was rendered remarkable by the conversion of the English Saxons to the Christian faith.

From the Hegira, the era of the Turks, to the time the pope was advanced to the dignity of a temporal prince, we reckon 178 years. At the commencement of this period Mahomet, by his successful imposture, became the founder of a new religion, and of the Saracen empire, which his followers have since extended over so great a part of the known world. About the same time

time Gregory, bishop of Rome, began to assume that spiritual power, which grew by degrees to the absolute and enormous dominion so long held by the popes over the greatest part of Christendom. Bede, the venerable historian, was born in the year 666. The conclusion of this period coincides with the first year of Egbert, in whom the Saxon heptarchy was afterwards so happily united.

We have brought down the succession of time to the 800th year of the Christian era; at which period, Charlemagne, king of France, having subdued the Saxons, repressed the Saracens, and established the temporal dominion of the pope, was elected emperor of the West, and protector of the Christian church. Here we begin what is commonly called the modern chronology.

From the first year of Egbert to the Norman conquest we compute 266 years. The twenty-seventh year of this period coincides with the union of the heptarchy; and the seventy-second places Alfred the Great on the throne of England. He was one of the most accomplished princes of the age in which he lived; and may be justly styled the British Lawgiver. In the
year

year 886 he founded the university of Oxford; and much about the same time England was divided into shires, hundreds, and tythings. The Danes became exceedingly formidable, and no less than four kings of that nation were acknowledged in England during this period; but in the year 1041 they were totally expelled the kingdom, and the Saxon line restored in the person of Edward the Confessor.

From the Norman conquest to the time the great charter was obtained in the reign of King John, we reckon 150 years.

This period is distinguished by the many usurpations of the popes and the Roman clergy; the attempts of the kings of England to destroy, and the efforts of the people to preserve, their liberties. In the year 1095 began the famous crusades. Five years after the Saracens were driven from Jerusalem, and a Christian kingdom established, which continued for nearly the space of one hundred years. The reign of Henry the Second was rendered remarkable by the addition of Ireland to the sovereignty of England; and by the death of Thomas Becket, the archbishop, who was assassinated at the high altar in the cathedral church of Canterbury.

In

In the year 1213 king John made a public, formal, and shameful surrender of his crown and kingdom to the pope. Two years after he ratified the great charter, which has been considered, ever since, as the basis of English liberty.

From the time the great charter was obtained to the reformation under Henry the Eighth, we compute 318 years.

The beginning of this period is distinguished by the long reign of Henry the Third, and his many unsuccessful attempts to invalidate the force of the great charter. Under Edward the First the principality of Wales was united to the sovereignty of England. An addition was made to the great charter, that no tax should be levied on the subject but by consent of parliament. The exorbitant claims of the Roman clergy, which now threatened, not only the liberty of individuals, but the sovereignty of the kings of the earth, seem to have prepared the way for the reformation from popery, which was so happily accomplished in the following centuries. So early as the year 1287, Richard Knapwell, a Dominican friar, affirmed, "That
 " in the articles of faith a man is not bound
 " to rest on the authority of the pope, or of
 I " any

“ any priest or doctor, but that the holy scriptures, and evident deductions from them, are the only foundation of our assent.” The year 1307 was rendered remarkable by the suppression of the knights templars, about one hundred and eighty years after the confirmation of the order. The reign of Edward the Third is memorable for his signal victories over the French, especially in the battles of Cressy and Poitiers; in the last of which the king of France, and one of his sons, were taken prisoners; and no less than eight hundred of his nobles left dead on the field of battle. At the close of this reign flourished the celebrated John Wickliff, professor of divinity in the university of Oxford, whose labours so greatly promoted the reformation. In this and the following reign we find Geoffrey Chaucer and John Gower, the two famous poets, who greatly improved the English language. At this time the pope and the clergy began to be greatly alarmed at the increase of the Lollards, and procured the famous statute for burning heretics. This cruel law was first executed in the city of London on William Sawtree, a clergyman, in the year 1400. About this time the doctrines and superstitions of the Roman church began to be opposed in Germany. The succeeding part of this

this period is marked by the wars in France, and by the long and bloody contests between the two houses of York and Lancaster, whose respective pretensions were, at length, happily united in the person of Henry the Eighth.

From the reformation to the revolution we reckon 150 years.

The abolition of the papal power in England, which commences with this period, was followed by the happy advancement of the reformation in the succeeding reign. Edward the Sixth, considering his youth, was perhaps one of the most promising and amiable princes that ever ascended a throne. His too early death was soon followed by the tragical exit of the amiable Lady Jane Grey, his equal in age, and by no means his inferior in learning or piety. To him succeeded his sister, commonly called the Bloody Queen Mary. She restored popery in its fullest extent of superstition and tyranny. No less than two hundred and sixty persons, in this short reign, suffered death for the sake of religion. The happy era and long reign of Elizabeth was distinguished by the reestablishment of the protestant religion, and the defeat
of

of the Spanish Armada. On the death of Elizabeth, James the Sixth of Scotland ascended the throne of England. The middle of this period exhibits the usurpations, the civil wars, and the tragical death of Charles the First. To this follows the protectorship of the famous Oliver Cromwell. The year 1660 coincides with the restoration of Charles the Second. The bigotry, the violent measures, and the abdication of James the Second, conclude this period, and introduce the revolution.

From the revolution to the accession of the House of Hanover, we compute 26 years.

This memorable period of the English history commences with the reign of William and Mary. The act of toleration received the royal assent the year following. Queen Mary the Second, an amiable princess, died in 1694, and King William in 1702. The reign of Queen Ann is distinguished by a successful war with France; and by the union of the two kingdoms of England and Scotland; and their representation in the parliament of Great Britain. The death of Queen Ann, the last of the House of Stuart, was succeeded, according to the act of settlement, by the accession of the House of Hanover in the person of George the First.

The

The descendants of this truly illustrious family will think it their indispensable duty, as well as the truest glory of their royal prerogative, to protect and cherish the civil and religious liberties of the British empire, to the utmost extent, and to the remotest posterity.

Thus we have attempted a brief system of chronology, which takes in the succession of time from the creation of the world to the beginning of the present century, connecting the several periods of that succession with some of the most remarkable events of ancient and modern history.

And here we can hardly suppress an obvious reflection on the vanity of all human greatness! What is become of the mighty empires that once governed the world? Where shall we find the venerable seats of ancient kings and kingdoms? Where the free states of the Grecian commonwealth? Where the Roman power and greatness? All gone, "Like the
"baseless fabric of a vision."

"But the Lord God omnipotent reigneth,
"He is yet terrible to the kings of the earth.
"He maketh the judges thereof as vanity!"

The delineation of this truly illustrious
 ally will think it their indispensible duty, as
 well as the chief glory of their royal prerogative,
 to protect and cherish the civil and religious
 liberties of the British empire, to the utmost
 extent, and to the remotest posterity.

Thus we have attempted a brief system of
 chronology, which takes in the succession of
 time from the creation of the world to the be-
 ginning of the present century, containing
 several periods of that succession with some of
 the most remarkable events of ancient and me-
 dian history.

And thus we can easily observe
 the variety of all human affairs,
 what is the course of the mighty empire that
 once governed the world, where shall we
 find the venerable reign of ancient kings and
 monarchs? Where the first seeds of nation-
 al government? Where the first laws of justice
 and equity? All these things are to be seen
 in the history of a nation.

But the Lord God omnipotent reigneth.
 He is not tempted by the sight of the world,
 nor is he moved by the sight of the world.

S E C T I O N X.

“ As the raising and sinking of the passions
“ is the natural privilege of music in general,
“ so more particularly of that kind which is
“ employed at the altar.” SPECTATOR.

“ ——— Their golden harps they took,
“ Harps ever tuned,—and with preamble sweet
“ Of charming symphony, they introduce
“ The sacred song : — no voice but well could
 join
“ Melodious part, such concord is in heaven.”

MILTON.

SECTION X.

As the reader is looking at the pictures
in the natural history of man in general,
to more particulars of that kind which is
employed at the altar.

Of many pictures, many pictures
The last long, a picture that well could

Section, but in the last picture

On Music.

MUSIC is the science of sounds, and consists of two parts, melody and harmony.

Melody seems to arise from the combination of tone and modulation; and can only be applied, with strict propriety, to vocal music. Stringed instruments can have no claim to this distinction. Wind instruments may be supposed to approach nearer to it, but something is still wanting to complete the idea of melody.

There is an infinite variety in the quality of sounds, as strong or weak, as sharp or flat, as more or less pleasing and melodious. You can hardly find any two voices, or perhaps any two instruments, that have a perfect coincidence of sound on the same key. Hence it is that melody is never so perfect and striking, as when exhibited in a single part, without any accompaniment either of voices or instruments.

The several intervals or variations of musical sounds, are said to be comprized in the octave. These intervals, if we reckon them in semitones, amount to twelve in number. The next octave, either above or below, proceeds on a similar construction. The notes in the same order, in the different arrangements, are called by the same names, and are supposed to form the most perfect concord or agreement with each other.

Harmony is the coincidence of two or more distinct sounds in musical composition.

The unison has no variation but what arises from the different tone or temperament of the voice or instrument; and is, if it may be so called, a concord the most perfect of all others. The next to this is the octave; then follows the fifth, whether the greater or the lesser, which is a sweet and pleasing interval; the third, though not so perfect and sweet, either a flat or sharp, is yet of singular use in composition: the fourth is not an unpleasing sound, but seldom used, except in the upper parts: the sixth is likewise introduced occasionally, as an imperfect concord; consequently there are but two discords, the second and the seventh, in the whole scale of music. These several con-

cords

cords and discords keep their places, and have much the same effect, when compounded with the octave; that is, the ninth is a discord, as compounded of an eighth and a second; and the fourteenth, as compounded of an eighth and a seventh; and so of all the rest. In the different combination and arrangement of these distinct sounds consists all the infinite variety of musical composition.

Time is a part of harmony, and consequently a material circumstance in music. Different characters have been given to the notes, and different modes invented to adjust and regulate the several movements; all which must be carefully observed by the performer.

There are two natural and two artificial keys, the sharp and the flat. The sharp key is distinguished by the greater, and the flat by the lesser third above the pitch or ground note. These several keys have their different effects, admirably suited to different subjects. The keys in the greater third, abounding with flatted notes, are grave and majestic; abounding with sharped notes, light and airy: the keys in the lesser third, if they abound with flatted notes, suggest deep tragic woe; but if they

abound with sharpened notes, the languishments of love, or the plaintive style of the pastoral.

Instruments of music are too many to be enumerated. The flute and the violin are, at present, wholly appropriated to the gentlemen; while the harpsichord and the guitar are chiefly devoted to the ladies.

Music is certainly a genteel accomplishment; and, to those who have a good ear, a most delightful amusement. Its efficacy, to soften the manners, to melt the heart, to excite and control the passions, is truly astonishing. It soothes the anguish of the mind, it removes the pain of the body, it thrills all nature, and puts life and motion into the whole inanimate creation.

Though music be a genteel accomplishment, yet the profession, or habitual practice of it, is rather beneath the character of a gentleman. Lord Chesterfield goes far to reprobate it, even as an amusement. "Music," says his lordship, "is commonly reckoned one of the liberal arts, and undoubtedly is so; but to be piping and fiddling at a concert is degrading to a man of fashion. If you love music,
"hear

“hear it; pay fiddlers to play to you, but
 “never fiddle yourself. It makes a gentleman
 “appear frivolous and contemptible; leads
 “him frequently into bad company, and
 “wastes that time which might otherwise be
 “well employed.”

But we venture to recommend the study of the gamut, or practical scale of music, to all, so far, at least, as to enable them to take off a plain tune from the notes, if it were for no other purpose than to bear a part in the Psalm at church. No man should even think himself either too great or too mean to join in the praises of God, who is infinitely above the greatest, and yet condescends to accept the meanest of his creatures, who make melody to him with grace in their hearts.

As practical books, on this science, you may consult *Playford* in octavo, 2 s. *Simpson*, 4 s. and *Antoniotto*, 1 l. 1 s.

If it be needful to say any thing of dancing, it may as well be connected with music, as both are generally taught together. The great design of this accomplishment is to obtain a graceful carriage, and a pleasing address on all

occasions. It has been said, that "no one
 "can either sit, stand, or walk well, unless
 "he dances well." This is carrying the mat-
 ter perhaps too far. Certainly there are some
 who never so much as learned the step, who
 sit, stand, and walk as well, if not better, than
 many who have attended the drawing-room all
 their life-time. A graceful carriage is greatly
 owing to a happy conformation of the body,
 and, in most, is rather the gift of nature than
 the effect of art.

"In learning to dance, be particularly
 "attentive to the motion of the arms; for a
 "stiffness in the wrist will make any man look
 "awkward. If a man walks well, presents
 "himself well in company, wears his hat well,
 "moves his head properly, and his arms grace-
 "fully, it is almost all that is necessary."

CHESTERFIELD.

On Rhetoric.

SECTION XI.

“ In eloquence, as in other fine arts, a
 “ great composition may affect us strongly;
 “ yet, before we can compose the like our-
 “ selves, we must study the principles, as well
 “ as feel the effects of the art.” GUTHRIE.

A *Figure* is a transposition from the natural
 and original signification of a word to that
 which it denotes and signifies.

A *figure* is a certain form of style, differ-
 ing from the ordinary and obvious way of
 speaking.

...and it was not until
...the first of the month
...that I was able to
...leave the hospital
...and return to my
...home.

SECTION XI.

...the first of the month
...that I was able to
...leave the hospital
...and return to my
...home.

...

...

...

On Rhetoric.

THE writers on this subject have generally made a distinction between the tropes and the figures of rhetoric. Quintilian, indeed, acknowledges, that some authors have confounded them; yea, that some have gone so far as to call all tropes figures: but he is still for keeping up the distinction; and says, "They resemble one another so nearly, that the difference is not instantly perceivable; there is therefore the more reason why we should carefully distinguish them."

"A trope is a transition from the natural and original signification of a word to that which is foreign and uncommon."

"A figure is a certain form of style, different from the common and obvious way of speaking."

We

We will not say, this is a distinction without a difference; but we may venture to say, the definition of the figure is equally applicable to the trope. Quintilian shall be judge himself. "There is a particular method of forming tropes; and they alter the plain course of the style; both which are the properties of figures."

The truth is, a trope is a species of figure; for though every figure be not a trope, yet every trope is a figure.

We may therefore with greater precision, as we apprehend, arrange the figures of rhetoric under the following epithets, *tropical*, *sentimental*, and *grammatical*.

A *tropical* figure changes the original and proper signification to that which is foreign and uncommon; and is of various kinds.

The METAPHOR is the most usual, and by far the most beautiful, of all the tropical figures. It borrows a foreign signification on account of similitude; and has a power, as Quintilian observes, of giving a new name to almost every thing that exists.

"That

“ That man is a *brute*.” “ He is a *rock*.”
 “ I am the *vine* : ye are the *branches*.” “ He
 “ *kindles* into a passion.” “ He is *fallen* into
 “ a *mistake*.” “ The vines are *sickly*.” “ The
 “ *thirsty* ridges *drink* their fill.” These two last
 may perhaps more properly belong to the pro-
 fopopeia.

Though the metaphor be chosen on account
 of similitude, yet it is not properly a compari-
 son or simile. A simile introduces a compari-
 son or likeness; but a metaphor stands for the
 thing itself. When we say, “ The man acted
 “ *like a lion*,” we speak comparatively; but
 when we say, “ The man *is a lion*,” we speak
 metaphorically.

Longinus observes, “ That tropical expres-
 “ sions carry a grandeur in their own nature,
 “ and that metaphors constitute the sublime,
 “ and are more especially adapted to enliven the
 “ pathetic, and ennoble descriptive composi-
 “ tions.”

“ But though the metaphor is so excellent
 “ and lovely a trope, yet it requires much
 “ wisdom and delicacy to conduct it; and as
 “ nothing is more pleasing than a good and
 “ well

“ well regulated metaphor, so there is nothing
 “ more disgusting than a metaphor ill chosen,
 “ and ill conducted.” GIBBONS.

“ Metaphors are images of things which
 “ affect the senses. An image therefore,
 “ taken from what acts upon the sight, cannot,
 “ without violence, be applied to the hearing,
 “ and so of the rest. It is no less an impro-
 “ priety to make any being in nature or art to
 “ do any thing in its metaphorical state, which
 “ it cannot do in its original. I shall illus-
 “ trate what I have said by an instance, which
 “ I have read more than once in controversial
 “ writers. The *heavy lashes*, says a celebrated
 “ writer, *that have dropped from your pen*, &c.
 “ I suppose this gentleman having frequently
 “ heard of *gall dropping from a pen*, and of
 “ *being lashed in a satire*, he was resolved to
 “ have them both at any rate, and so uttered
 “ this complete piece of nonsense. It will
 “ most effectually discover the absurdity of
 “ these monstrous unions, if we will suppose
 “ these metaphors or images to be actually
 “ painted. Imagine then a hand holding a
 “ pen, and several lashes of whipcord falling
 “ from it, and you have the true representation.

“ of

“ of this sort of eloquence. I believe by this
 “ very rule, a reader may be able to judge of
 “ the union of all metaphors whatever, and
 “ determine which are homogeneous, and
 “ which are heterogeneous; or, to speak more
 “ plainly, which are consistent, and which in-
 “ consistent.” SPECTATOR.

An **HYPERBOLE** is little more than a meta-
 phor, carried to a greater degree of boldness,
 either to magnify or diminish, by a kind of ex-
 travagant comparison.

“ Reaching to the clouds.” “ Swifter than
 “ the winds.”

“ But I am a worm, and no man.” “ They
 “ are lighter than vanity.” “ He is a perfect
 “ skeleton.”

“ He walks sublime, and towers among the stars.”

“ On either side two rocks enormous rise,
 “ Whose summits threaten to invade the skies.”

“ We are permitted,” says Quintilian,
 “ to exceed the truth, when we cannot pre-
 “ cisely hit upon it; for it is better to go be-
 “ yond the truth, than not to attain to it in
 “ our descriptions.”

“ Every

“ Every hyperbole is extended with an intention to carry the idea as far as it will possibly go. He who said,

“ They exceed the *snows in whiteness*, and the *winds in swiftness*,

“ said, indeed, what was impossible; but it was with a design, that as much as was possible might be credited.” SENECA.

The CATACHRESIS is rather an abuse of the metaphor, as implying some degree of harshness and impropriety.

“ They built a *horse like a mountain*.”

“ They drank the *blood of the grape*.”

“ The goat himself, *man of the flock*, had strayed.”

“ The east wind *rides the mad Sicilian wave*.”

“ ——— Down thither, prone in flight

“ He speeds, and through the vast ethereal sky,

“ *Sails between worlds and worlds*.——”

The catachresis should never be admitted but for the sake of necessity, novelty, or energy.

“ To *mow the beard*, to *shave the grass*, to

“ *pin the plank*, to *nail the cap*.”

The images obtruded on the mind by such overstrained metaphors, are much like those represented to the eye. “ When we behold

“ harlequin

ON EDUCATION. 115

“ harlequin trimming himself with a hatchet,
“ hewing down a tree with a razor, making
“ his tea in a caldron, and brewing his ale in a
“ teapot.”

The ALLEGORY is a series, or continuation
of metaphorical, or other tropical figures.

The following examples of allegory have
been adduced.

“ ——— I steer my bark, and sail
“ On even keel with gentle gale;
“ At helm I make my reason sit;
“ My crew of Passions all submit.
“ If dark and blustering prove some nights,
“ Philosophy puts forth her lights.
“ Experience holds the cautious glass,
“ To shun the breakers as I pass.

“ Though pleased to see the dolphins play,
“ I mind my compass and my way.
“ And make (may heaven propitious send
“ Such wind and weather to the end!)
“ Neither be calmed nor over blown,
“ Life's voyage to the world unknown.”
“ Eternity's vast ocean lies before thee.
“ Give thy mind sea room; keep it wide of earth,
“ That rock of souls immortal; cut thy cord;
“ Weigh anchor; spread thy sail; call every wind;
“ Eye thy pole star; make the land of life.”
“ Thou

“ Thou hast brought a vine out of Egypt :
 “ thou hast cast out the heathen, and planted
 “ it. Thou preparedst room before it, and
 “ didst cause it to take deep root, and it filled
 “ the land. The hills were covered with the
 “ shadow of it, and the boughs thereof were
 “ like the goodly cedars. She sent forth her
 “ boughs to the sea, and her branches to the
 “ river. Why hast thou broken down her
 “ hedges, so that all they which pass by the
 “ way do pluck her ! The boar out of the
 “ wood doth waste it, and the wild beast of the
 “ field doth devour it ! Return, we beseech
 “ thee, O God of hosts, look down from hea-
 “ ven, and behold and visit this vine, and the
 “ vineyard which thy right hand hath planted,
 “ and the branch that thou madest strong for
 “ thyself.”

The danger to be apprehended from pure
 allegory is that of obscurity. A single meta-
 phor, or a proper mixture of the figurative and
 the literal, may serve greatly to illustrate and
 enliven the sense ; but, should we indulge too
 much to the allegory, we shall be apt to render
 the style unintelligible and enigmatical.

Under the allegory we may introduce the
 FABLE, the PARABLE, and the SIMILE.

“ A shep-

ON EDUCATION. 117

- " A shepherd's dog, unskilled in sports,
" Picked up acquaintance of all sorts :
" Among the rest a fox he knew :
" By frequent chat their friendship grew.
" Says Renard, 'tis a cruel case,
" That men should stigmatize our race.
" No doubt, among us rogues you find,
" As among dogs and human kind ;
" And yet, unknown to me and you,
" There may be honest men and true.
" Thus slander tries, whate'er it can,
" To put us on a foot with man.
" Let my own actions recommend ;
" No prejudice can blind a friend :
" You know me free from all disguise ;
" My honour as my life I prize.
" By talk like this, from all mistrust
" The dog was cured, and thought him just.
" As on a time the fox held forth
" On conscience, honesty, and worth,
" Sudden he stopt ; he cocked his ear,
" Low dropt his bushy tail with fear.
" Bless us ! the hunters are abroad !
" What's all that clatter on the road ?
" Hold, says the dog, we're safe from harm,
" 'Twas nothing but a false alarm.

118 SENTIMENTS

- " At yonder town 'tis market day ;
 " Some farmer's wife is on the way :
 " 'Tis so, (I know her pye balled mare)
 " Dame Dobbins with her poultry ware.
 " Renard grew huff. Says he, This sneer,
 " From you I little thought to hear :
 " Your meaning in your looks I see :
 " Pray what's Dame Dobbins, friend, to me :
 " Did I e'er make her poultry thinner ?
 " Prove that I owe the dame a dinner.
 " Friend, quoth the cur, I meant no harm :
 " Then why so captious ? Why so warm ?
 " My words, in common acceptation,
 " Could never give this provocation.
 " No lamb, for ought I ever knew,
 " Can be more innocent than you.
 " At this galled Renard winced, and swore
 " Such language ne'er was given before,
 " What's lamb to me ! this saucy hint
 " Shews me, base knave, which way you squint.
 " If t'other night your master lost
 " Three lambs ; am I to pay the cost ?
 " Your vile reflections would imply
 " That I'm the thief. You dog, you lie.
 " Thou knave, thou fool, the dog replied,
 " The name is just, take either side :
 " Thy guilt these applications speak :
 " Sirrah ! 'tis conscience makes you squeak :

“ So saying, on the fox he flies :

“ The self convicted felon dies.” GAY.

“ A sower went out to sow his seed : and
 “ as he sowed, some fell by the way side ; and
 “ it was trodden down, and the fowls of the
 “ air devoured it. And some fell on a rock ;
 “ and as soon as it was sprung up, it withered
 “ away, because it lacked moisture. And
 “ some fell among thorns ; and the thorns
 “ sprang up with it, and choked it. And
 “ other fell on good ground, and sprang up,
 “ and bare fruit an hundred fold.”

“ Whosoever heareth these sayings of mine,
 “ and doeth them, I will liken him to a wise
 “ man, who built his house on a rock ; and
 “ the rain descended, and the floods came, and
 “ the winds blew, and beat upon that house ;
 “ and it fell not, for it was founded on a
 “ rock.”

“ Thus, breathing death, in terrible array,
 “ The close compacted legions urged their way ;
 “ Fierce they drove on, impatient to destroy ;
 “ Troy charg’d the first, and Hector first of Troy.
 “ As from some mountain’s craggy forehead torn,
 “ A rock’s huge fragment flies, with fury borne,
 “ While from the stubborn stone a torrent rends.
 “ Precipitate the ponderous mass descends ;

“ From

“ From step to step the rolling ruin bounds;
 “ At every shock the crackling wood rebounds;
 “ Still gathering force, it smoaks; and urg’d
 “ amain,

“ Whirls, leaps, and thunders down, impetuous
 “ to the plain,

“ There stops.—So Hector, their whole force he
 “ prov’d,

“ Resistless when he rag’d; and when he stop’d,
 “ unmov’d.”

“ As when a bolt, red hissing from above,

“ Darts on the consecrated plant of Jove,

“ The mountain oak in flaming ruin lies,

“ Black from the blow, and smoaks of sulphur

“ rise;

“ Stiff with amaze the pale beholders stand,

“ And own the terrors of th’ Almighty hand!

“ So lies great Hector prostrate on the shore,

“ His slacken’d hand deserts the lance he

“ bore;

“ His following shield the fallen chief o’erspread,

“ Beneath his helmet dropped his fainting head;

“ His load of armour, sinking to the ground,

“ Clanked on the field, a dead, a hollow sound.”

“ ’Twas then great Marlborough’s mighty soul

“ was proved,

“ That in the shock of charging hosts unmoved,

“ Amidst confusion, horror, and despair,

“ Examined all the dreadful scenes of war;

“ In

" In peaceful thought the field of death survey'd,
 " To fainting squadrons sent the timely aid,
 " Inspired repulsed battalions to engage,
 " And taught the doubtful battle where to rage."

" So when an angel, by divine command,
 " With rising tempest shakes a guilty land,
 " Such as of late o'er pale Britannia passed,
 " Calm and serene he drives the furious blast,
 " And pleased th' Almighty's orders to perform,
 " Rides on the whirlwind, and directs the storm."

These few examples sufficiently justify the observation of Quintilian, " That nothing gives
 " so much beauty to style as the happy mixture of similitude, allegory, and metaphor."

The foregoing figures imply similitude or comparison; but the two following are distinguished by some kind of relation or coherence.

THE METONYMY puts the cause for the effect, as the author for his works; and the subject for the adjunct, as the thing containing for that which is contained; and the contrary.

" I read *Cicero*." " You are pleased with *Horace*." " They have *Moses* and the prophets." " The whole city came out to meet

us." "He rejoiced with all his *house*." "No *age* shall be silent in thy praise." "As often as ye drink this *cup*." "The *man* is eaten up." "The *state* is consumed."

A SYNECDOCHE puts a part for the whole, a particular name for a general, and the contrary.

"They were computed at ten shillings a *head*." "He lives two *doors* off." "He employs twenty *hands*." "Alexander defeated the Persian army." "The *Roman* was victorious."

It likewise puts a certain number for an uncertain.

"Achilles wrath that poured *ten thousand* woes on Greece."

"We feel a *thousand* deaths in fearing one."

When a proper name is put for a common, or the contrary, it is called an ANTONOMASIA.

Thus the *orator*, with the Romans, shall intend *Cicero*; with the Greeks, *Demosthenes*. The *city* shall mean *London* in the environs of that metropolis;

metropolis; and the *river*, the *Thames*. We call a cruel tyrant a *Nero*; and a great poet a *Virgil*.

If the figure be compounded, it is called a **METALEPSIS**.

“The contest,” says professor Ward, “between Sylla and Maurius, proved very fatal to the Roman state. Julius Cæsar was then a young man. But Sylla observing his aspiring genius, said of him, *In one Cæsar there are many MAURIUSES*. Now in this expression there is a metalepsis; for the word Maurius, by a synecdoche or antonomasia, is put for any ambitious or turbulent person; and this again, by a metonymy of the cause for the ill effect of such a temper to the public. So that Sylla’s meaning, divested of these tropes, was, that Cæsar would prove the most dangerous person to the Roman state that ever was bred in it, Which proved true in the event.”

The **IRONY** implies a sense quite the reverse to the common meaning of the expression, and is discernible either in the manner of speaking, the character of the person, or the nature of the subject.

“ That *honest* man.” “ The *polite* prætor.”
 “ That *virtuous* lady.” “ We are greatly
obliged by your *kind* services.” “ Yes, Sir,
 you was acquitted through the *integrity* of your
 life : you was delivered by the *purity* of your
 manners : you was saved through the *virtues* of
 your youth.”

“ If it seem good to us to put our necks
 “ once more under that yoke which our fathers
 “ were not able to bear ; if it be really a pre-
 “ ferment to a prince to hold the pope’s stir-
 “ rup, and a privilege to be deposed by him
 “ at pleasure, and a courtesy to be killed at his
 “ command ; if to pray without understand-
 “ ing, to obey without reason, and to believe
 “ against sense ; if ignorance, and implicit
 “ faith, and an inquisition be in good ear-
 “ nest such charming and agreeable things ;
 “ then welcome popery, which, where ever
 “ thou comest, dost infallibly bring all these
 “ wonderful privileges and blessings along
 “ with thee.”

TILLOTSON.

The irony, in its utmost keenness and aspe-
 rity, is called a **SARCASM**.

“ The

The great Idomeneus bestrides the dead ;
 " And thus," he cries, " Behold thy promise sped !
 " Such is the help thy arms to Ilion bring,
 " And such the contract of the Phrygian king !
 " Our offer now, illustrious prince, receive :
 " For such an aid what would not Argos give ?
 " To conquer Troy with ours thy forces join,
 " And count Atrides fairest daughter thine.
 " Mean time, on further methods to advise,
 " Come, follow to the fleet thy new allies ;
 " There see what Greece has on her part to say."
 He spoke, and dragged the goary corse away.

" Cry aloud, for he is a god ; either he is
 " talking, or he is pursuing, or he is on a
 " journey, or peradventure he sleepeth, and
 " must be awaked."

The *sentimental* figure, without changing the proper sense of words, expresses the idea, or sentiment of the speaker, with a force and beauty superior to that of common language.

The *ECPHONESIS*, or exclamation, is expressive of some strong and ardent passion ; and seems to be the voice of Nature under any kind of emotion or affliction.

" Alas! Alas!" " Woe is me, I am undone!"

"O unexpected stroke! worse than of death!"

"O loss of sight! —————"

"Blind among enemies: O! worse than death!"

"O dark! dark! dark! amid the blaze of noon,

"Irrecoverably dark! total eclipse,

"Without all hope of day!"

"O that I had wings like a dove! for then
would I fly away and be at rest."

"O the depth of the riches both of the wis-
dom and knowledge of God."

The speaker should never break out in excla-
mation but when the subject requires, or his
own ardor produces it, lest he should fall under
the rebuke of Horace,

"Such vain exclaimers are the mark of scorn:

"A mountain labours, and a mouse is born."

The APOSTROPHE turns off the address to
some person or object different from that to which
it was first directed, and seems most proper
and rhetorical when applied to absent persons, or
inanimate beings.

"Hear, O heavens, and give ear, O earth:

"for the Lord hath spoken, I have nourished:

"and

"and brought up children, and they have rebelled against me!"

"O woods, O fountains, hillocks, dales, and
"bowers,

"With other echo late I taught your shades

"To answer, and resound far other song."

"O sacred, wise, and wisdom giving plant,

"Mother of science, now I feel thy power!

"O earth, earth, earth, hear the word of
"the Lord."

"Praise the Lord from the earth, ye dragons,

"beasts and all cattle, and creeping things, and

"flying fowl."

In this figure the empaffioned fpeaker endeavours to intereft univerfal nature in his caufe, and appeals to the whole creation for the juftnefs of his tranfport.

The **Hyperbation** alters the manner of fpeaking with an abruptnefs which difcovers more than common agitation of mind.

"But ftop." "I check myfelf." "I am going too far." "I forgot the bounds affigned me." "Let me recollect my thoughts."

" Broke every bond of nature, and of truth,
 " And murdered for his wealth the royal youth,
 " O sacred hunger of pernicious gold!
 " *What bands of faith can impious lucre hold!*"

The EROTESIS, or interrogation, proposes questions, not for information, but to infuse the greater warmth or energy into our discourses.

" Is this a fair combat? Will you engage on
 " this footing?—Why are you silent? Why
 " do you dissemble? Why do you prevaricate?
 " I repeatedly insist on this point; urge you to
 " it, press it, require it, and even demand it
 " of you."

" What went ye out into the wilderness to
 " see? A reed shaken with the wind? But
 " what went ye out to see? A man clothed in
 " soft raiment? Behold they that wear soft
 " clothing are in kings houses. But what
 " went ye out to see? A prophet? Yea, I say
 " unto you, and more than a prophet."

" Falsely luxurious, will not man awake;
 " And springing from the bed of sloth, enjoy
 " The cool, the fragrant, and the silent hour,
 " To meditation due, and sacred song?

" For

“ For is there aught in sleep can charm the wise ?

“ To lie in dead oblivion, loosing half

“ The fleeting moments of too short a life ?”

“ Total extinction of th’ enlightened soul ;

“ Or else to feverish vanity alive,

“ Wildered and tossing thro’ distempered dreams !

“ Who would in such a gloomy state remain,

“ Longer than Nature craves ; when every muse

“ And every blooming pleasure waits without,

“ To bless the widely devious morning walk ;”

This figure is often used to express admiration and astonishment.

“ How can these things be ?” “ How can this man give us his flesh to eat ?” “ How manifold are thy works, O Lord ?” “ How precious also are thy thoughts to me, O God ? how great is the sum of them ?”

It some times expresses doubt and perplexity.

“ Why is his chariot so long in coming ?
Why tarry the wheels of his chariot ?”

Sometimes a pleasing hope.

“ Wilt thou not revive us again, that we may yet rejoice in thee ?”

A sharp rebuke, or a keen resentment.

“What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why didst thou say, she is my sister?” “O faithless and perverse generation! How long shall I be with you? How long shall I suffer you?”

An affirmation or negation.

“Am I not an apostle? Am I not free?”

“Who is so great a God as our God?” “Who can utter the mighty acts of the Lord?”

“But what shall we say of the erotesis?”

“Does not Demosthenes, by the help of this

figure, infuse life and grandeur into his

“orations?”

“Do you,” says he, “make it your busi-

ness to run about the streets and ask one an-

other, *What is the news?* Can there be any

news fresher than this, that a Macedonian

makes war upon Greece? *Is Philip dead?*

“No, by heaven, but he is sick. Sick?”

“What benefit is that to you? Should this

Philip die, you would soon conjure up an-

other in his room.—Let us sail into Mace-

donia.

“ donia. *But where shall we land? Land?*
 “ The war itself will tell us where Philip is
 “ least able to oppose us.”

“ But all this, if it had been spoken in
 “ plain language, would have been far beneath
 “ the subject. The spirit and rapidity of the
 “ question and answer, and the orator’s reply,
 “ as though he were answering another, serve
 “ not only to ennoble the oration, but, at the
 “ same time, to give it an air of probability.
 “ In order to the true pathetic, the figures
 “ must never appear to be the effect of study.
 “ The subject or the occasion must seem to
 “ demand and produce them. When we are
 “ interrogated by others, we naturally rouse
 “ ourselves to make a reply. The happy imi-
 “ tation of this manner may so far impose on
 “ the hearers, as to induce them to receive a
 “ very studied and artful oration, as though it
 “ had been conceived and uttered without the
 “ least premeditation.”

LONGINUS.

The *APORIA* expresses the doubt, or embar-
 rassment of the speaker, on some critical and
 urgent occasion; and is usually animated by
 the introduction of the foregoing figure.

“ I know not what I shall do.” “ I am unable to proceed.” “ I am totally at a loss what to say.”

“ Wretch that I am, what course shall I pursue? or what shall I attempt?” “ Shall I speak, or shall I hold my peace?”

“ For my part I know not which way to turn myself. Shall I deny the infamy of a corrupt judgment? Shall I deny that the matter has been agitated in our assemblies? That it has been debated at our tribunals? That it has been heard in the senate? Or shall I attempt to eradicate from the minds of men an opinion of so much weight, so deeply rooted, and of such respectable antiquity?”

“ Thus she proceeds; and thus her labouring soul vents to herself the sad suspense she feels.

“ What shall I do? What, must I then recall my former lovers, and be made their scorn? Shall I petition some Numidian prince To be my husband? I, who erst so oft Rejected their addresses with disdain? Or shall I join the Trojan fleet, and wait A duteous vassal on their sovereign will? But yet, suppose I was inclined to go,

“ Would

" Would they not drive me from their haughty ships,
 " And sport with my distress? What, don't I know,
 " And don't I feel how false the Trojans are?
 " Or could I brook it in a lonely flight?
 " Meanly to follow their triumphant fleet?
 " Or shall I, with all Carthage up in arms,
 " And breathing vengeance, drive them through
 " the deep?
 " But will my Tyrians, who reluctant left
 " Their native shores, and launched into the sea,
 " Be willing to embark and sail again;
 " Die then, as thou deservest; and let the sword,
 " The friendly sword, for ever end thy pains."

" Whither shall I go from thy spirit? or
 " whither shall I flee from thy presence? If I
 " ascend up into heaven, thou art there; if I
 " make my bed in hell, behold thou art there.
 " If I take the wings of the morning, and
 " dwell in the uttermost parts of the sea, even
 " there shall thy hand lead me, and thy right
 " hand shall uphold me."

" Miserable man that I am! Whither shall
 " I turn myself? Whither can I go? To the
 " capitol? It swims with my brother's blood.
 " To my home? What? to see a miserable
 " mother, bewailing her wretchedness, and
 " sinking under her sorrows?" GRACCHUS.

This

This part of the speech, uttered, as Cicero informs us, with all the advantage of proper looks, voice, and gesture, made such an impression, that his very enemies, in spite of all they could do to prevent it, were seen to shed tears on the occasion.

The PROSOPOPEIA ascribes personal qualities to inanimate and fictitious beings.

“ There lies that *murderous* knife.” “ He uttered that *cutting* speech.”

“ His stature reached the skies, and on his crest
“ Sat *horror* plumed.”

“ Time, in advance, behind him *hides his* wings,
“ And seems to *creep*, *decrepit* with *his* age;
“ Behold *him*, when *passed* by, what then is seen
“ But *his* broad pinions swifter than the wind.”

“ Fame, of all ills the *swiftest* in its course,
“ By motion *gathers*, and *augments* its force;
“ Low *creeps* at first, but *swells* to enormous size,
“ *Stalks* thro’ the world, and *towers* into the skies.”

“ The *modest* water, *aroused* by power divine,
“ *Confessed* the God, and *blushed* itself to wine.”

————— Now *gentle* gales,
“ *Fanning* their odoriferous wings, *dispense*

“ Native

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Native perfumes, and *whisper* whence they stole
Those balmy spoils.

“ O *Liberty*, thou goddess heavenly bright,
“ Profuse of bliss, and pregnant with delight,
“ Eternal pleasures in thy presence reign,
“ And smiling plenty leads thy wanton train:
“ Eased of her load *subjection* grows more light,
“ And poverty looks cheerful in thy sight:
“ Thou makest the gloomy face of Nature gay,
“ Giv’st beauty to the Sun, and pleasure to the day.”

“ Let the heavens rejoice, and let the earth be
“ glad; let the sea roar, and the fulness there-
“ of: let the field be joyful, and all that is there-
“ in: then shall all the trees of the wood
“ rejoice before the Lord, for he comes to
“ judge the earth. He shall judge the world
“ with righteousness, and the people with his
“ truth.”

“ The stone shall cry out of the wall, and
“ the beam out of the timber shall answer it.”

“ The mountains and the hills shall break
“ forth into singing, and all the trees of the field
“ shall clap their hands.

There

“ There is no figure perhaps which serves
 “ more or better purpose to an orator than the
 “ prosopopeia : for by this means he is enabled
 “ to call in all Nature to his assistance, and
 “ can assign to every thing such parts as he
 “ thinks convenient. There is scarce any
 “ thing fit to be said but may be introduced
 “ this way. When he thinks his own charac-
 “ ter not of sufficient weight to affect his audi-
 “ ence in the manner he desires, he substitutes
 “ a person of greater authority than himself to
 “ engage their attention : when he has severe
 “ things to say, and which may give offence,
 “ as coming from himself, he avoids this by
 “ putting them into the mouth of some other
 “ person, from whom they will be better taken ;
 “ or makes inanimate beings bring a charge,
 “ or express a resentment, to render it the more
 “ affecting : and by the same method, he some-
 “ times chooses to secure himself from a suspi-
 “ cion of flattery in carrying a compliment too
 “ high.”

Dr. WARD.

The HYPOTYPOSIS exhibits an animated or striking description.

“ — Adam,

" ~~Adam~~ Adam, soon as he heard
 " The fatal trespass done by Eve, amazed,
 " Astonished stood and blank, while horror chill
 " Ran thro' his veins, and all his joints relaxed;
 " From his slack hand the garland wreathed for Eve
 " Down dropt, and all the faded roses shed:
 " Speechless he stood, and pale. ————"

" How rich the peacock! what bright colours run
 " From plume to plume, and vary in the Sun!
 " He proudly spreads them to the golden ray,
 " Gives all his colours, and adorns the day;
 " With conscious state the spacious round displays,
 " And slowly moves amid the waving blaze."

" O Lord, thou hast searched me, and
 " known me. Thou knowest my down sit-
 " ting, and my uprising: thou understandest
 " my thought afar off: thou compassest my
 " path, and my lying down, and art acquainted
 " with all my ways: for there is not a word in
 " my tongue, but, lo, O Lord, thou knowest
 " it altogether. Thou hast beset me behind
 " and before, and laid thine hand upon me.
 " Such knowledge is too wonderful for me: it
 " is high, I cannot attain unto it. Whither
 " shall I go from thy spirit? or whither shall
 " I flee from thy presence? If I go up into
 " heaven,

" heaven, thou art there: if I make my bed
 " in hell, behold thou art there. If I take the
 " wings of the morning, and dwell in the
 " uttermost parts of the sea, even there shall
 " thy hand lead me, and thy right hand shall
 " hold me. If I say, surely the darkness
 " shall cover me; even the night shall be light
 " about me: yea the darkness hideth not from
 " thee, but the night shineth as the day: the
 " darkness and the light are both alike to
 " thee."

" A likeness is lost in too much description,
 " as a meaning often in too much illustration."

Dr. YOUNG.

After Ovid had told us, " All things were
 " sea;" he is much blamed for adding,

" The sea too had no shores." " And Lu-
 " can's description of the Po," as Mr. Addi-
 " son observes, " would have been very beau-
 " tiful, had he known when to have given
 " over."

" The Po, that rushing with uncommon force,
 " Overfets whole woods in its tumultuous course;
 " And rising from Hesperia's watery veins,
 " The exhausted land of all its moisture drains.

" The

" The Po, as sings the fable, first conveyed
 " Its wandering current through a poplar shade;
 " For when young Phaeton mistook his way,
 " Lost and confounded in the blaze of day,
 " This river, with surviving streams supplied,
 " When all the rest of the whole world were dried,
 " And Nature's self lay ready to expire,
 " Quench'd the dire flame that set the world on fire."
 " Nor would the Nile more watery stores contain,
 " But that he stagnates on the Libyan plain;
 " Nor would the Danube run with greater force,
 " But that he gathers in his tedious course
 " Ten thousand streams; and, swelling as he goes,
 " In Scythian seas the glut of rivers throws."

" In description let harsh ideas be conveyed
 in harsh words, magnificent ideas in sonorous
 language, gentle ideas in smooth style, swiftness
 in short and quick, and slowness in heavy and
 long extended periods."

" ——— No harshness gives offence;
 " The sound must seem an echo to the sense.
 " Soft is the strain when zephyr gently blows,
 " And the smooth stream in smoother numbers flows:
 " But when loud surges lash the sounding shore,
 " The hoarse rough verse should like a torrent roar.
 " When Ajax strives some rock's vast weight to
 " throw,
 " The line too labours, and the words move slow;
 " Not

" Not so when swift Camilla scours the plain,
 " Flies o'er th' unbended corn, and skims along the
 " main. POPE.

" Down the steep windings of the channelled rock,
 " Remurmuring rushed the congregated floods,
 " With hoarser inundation : till at last
 " They reached a grassy plain, which from the skirts
 " Of that high desert, spread her verdant lap,
 " And drank the gushing moisture, where confined
 " In one smooth current, o'er the lilyd vale,
 " Clearer than glass, it flowed." ARKENSIDE.

The PERIPHRAISIS, or circumlocution, makes use of more words than are necessary, either to avoid some inconveniency, or to give greater variety and elegancy to the composition.

" The fount of day." " The silver queen of night." " The Nestor of the flock." " The disciple whom Jesus loved." " The first born of death." " The king of terrors."

In the use of this figure, care should be taken not to fall into bombast.

The APOSIOPESIS, by means of some rising passion in the mind of the speaker, breaks off without finishing the sentence,

" But

"But I, you Tyburn villain, if I live—."

"She is — But I will forbear."

"To whom I swear in my wrath,—if they shall enter into my rest—."

"—— To spoil the pleasing prospect,
"and give us in its stead, I know not what—
"Our enemies will tell the rest with pleasure."

The apophysis, properly conducted, gives that energy which words cannot express; and hence it is that silence, in some cases, shall have greater power than a diffusive eloquence.

"O come, expressive silence, speak his praise."

The EPANORTHOSIS recalls and corrects what may seem to have been inadvertently spoken.

"On me, me only, as the source and spring
"Of all corruption, all the bane lights due,
"So might the wrath!—Fond with! couldst thou
"support

"That burden, heavier than the earth to bear,
"Than all the world much heavier?"——

" *I have* one only son, a lovely youth :
 " Ah! did I say, *I have* him? *Once I had* him,
 " But if I *have* him *now*, or not,
 " Is all uncertain.——"

" Who is he that condemns? It is Christ
 " that died; yea, rather that is risen again,
 " who is at the right hand of God, who also
 " maketh intercession for us."

The APOPHOSIS pretends to pass over or not
 to mention that which it declares with the ut-
 most force.

" I might speak concerning your youth,
 " which you have spent in the most abandoned
 " profligacy, if I apprehended this to be a pro-
 " per season, but I now purposely wave it."

" Why should I tell how on Sicilia's shores
 " She fired the Trojan fleet? or how she roused
 " The tyrant of the tempest, and let loose
 " The furious winds to whelm them in the seas?
 " Or how she sent the goddess of the bow
 " To execute her unrelenting rage."

" If he hath wronged thee, or oweth thee
 " aught, put that to my account: I Paul have
 " written it with my own hand, I will repay
 " it:

“ it: albeit I do not say to thee, how thou
 “ owest to me thine own self besides.”

The ANACÆNOSIS solicits the opinion of the
 bearers or opponents, and appeals to them for
 the propriety and reasonableness of the point in
 question.

“ What do you persuade? And I ask you,
 what then ought to be done?”

“ What could I do? no other way appeared

“ To lead to liberty; nor could I find

“ A god like him so present to my aid.”

“ — Whether it be right in the sight of
 God to hearken unto you more than unto God,
 judge ye.”

This figure pays a compliment to the audi-
 ence; it is an appeal to their judgment, their
 equity, their good sense; and they are pleased
 with our seeming modesty and submission.

The PROLEPSIS starts an objection, and re-
 turns an answer by way of prevention.

“ Some one will ask, What? were all those
 “ excellent men, whose virtues are upon re-
 “ cord,

“cord, possessed of all that learning you so
 “highly extol? I grant it would be difficult
 “to prove this of every one of them: but
 “yet I have a sufficient answer. I allow that
 “many men, eminent for their virtue, have
 “appeared in our world, and that without the
 “advantages of learning they have attained to
 “their wisdom and worth. I will add also,
 “that genius without learning oftener raises a
 “character to glory and virtue than learning
 “without genius. But still I maintain it, that
 “when right habits of education have been
 “superadded, I know not what eminency,
 “and almost miracle, has blazed out on man-
 “kind.” CICERO.

“But some men will say, How are the dead
 “raised up? and with what body do they
 “come? Thou fool, that which thou sowest
 “is not quickened except it die; and that
 “which thou sowest, thou sowest not that
 “body that shall be, but bare grain: it may
 “be of wheat, or some other grain: but
 “God giveth it a body, as it pleaseth him,
 “and to every seed its own body.”

This figure, properly introduced, anticipates
 and confounds the opponent, and frequently
 renders

renders his objections less striking and forcible.

The SYNCHORESIS makes a concession to gain a point, which could not be so well secured without it.

“ But this I say of all the Greeks; I grant
 “ them learning, the knowledge of many sci-
 “ ences; I do not deny but they have wit, fine
 “ genius and eloquence: nay, if there are any
 “ other excellencies to which they lay claim,
 “ I shall not contest their title. But that
 “ nation never studied sincerity in giving
 “ evidence, and are total strangers to the
 “ obligation, authority, and importance of
 “ truth.”

“ Let them, since our manners are so cor-
 “ rupt, be liberal out of the fortunes of our
 “ allies; let them be compassionate to the
 “ thieves of the treasury: but let them not
 “ throw away our blood, and, by sparing a
 “ few abandoned villains, destroy all good
 “ men.”

“ Thou believest that there is one God;
 “ thou doest well: the devils also believe and
 “ tremble.”

The OXYMORON introduces a seeming contradiction.

“ No condition, in effect, can be evil or
 “ sad to a pious man; his very *sorrows* are
 “ *pleasant*, his *infirmities* are *wholesome*, his
 “ *wants* enrich him, his *disgraces* adorn him.”

“ All Nature is but art, unknown to thee;
 “ All chance direction which thou canst not see;
 “ All discord, harmony not understood;
 “ All partial evil, universal good:
 “ And spite of pride, in erring reason's spite,
 “ One truth is clear, *whatever is, is right*.”

POPE.

“ How poor, how rich, how abject, how august,
 “ How complicate, how wonderful is man!

Dr. YOUNG.

The ENANTIOSIS or ANTITHESIS illustrates by the introduction of contraries.

“ Who sees with equal eye, as God of all,
 “ A hero perish, and a sparrow fall:
 “ Atoms, or systems, into ruin hurled,
 “ And now a bubble burst, and now a world.”

“ What, like Sir Richard, rumbling, rough and
 “ *fierce*,
 “ With arms, and George, and Brunswick crowd
 “ the verse,

“ Rend,

“ Rend, with tremendous sounds, your ears asunder,
 “ With gun, drum, trumpet, blunderbuss and
 “ thunder?
 “ Or nobly wild, with Budgell’s fire and force,
 “ Paint angels trembling round his falling horse?
 “ There all your muses softer art display;
 “ Let Carolina smooth the tuneful lay;
 “ Lull, with Amelia’s liquid name, the nine,
 “ And sweetly flow through all the royal line.”

POP E.

“ For we know that if our earthly house of
 “ this tabernacle were dissolved, we have a
 “ building of God, an house not made with
 “ hands, eternal in the heavens.”

“ — By honour and dishonour, by evil
 “ report and good report; as deceivers, and
 “ yet true; as unknown, and yet well known;
 “ as dying, and behold we live; as chastened,
 “ and not killed; as sorrowful, yet always
 “ rejoicing; as poor, yet making many rich;
 “ as having nothing, and yet possessing all
 “ things.”

The antithesis, or contrast, is well adapted to answer the purpose of the orator. A fall is greater in proportion to the elevation of the object; light receives additional lustre from a

proper mixture of shade; and innocence, contrasted with guilt, appears doubly amiable.

The CLIMAX rises, by just gradation, in strength and dignity.

“ All the actions of men, which are not natural, have something of difficulty in them, when we begin to practise them; but after we have been used to them a while, they become more easy; and when they are easy, we begin to take pleasure in them; and when they please us we do them frequently, and think we cannot repeat them too often: and by frequency of acts, a thing grows into a habit; and a confirmed habit is a second kind of nature: and so far as any thing is natural, so far it is necessary, and we can hardly do otherwise; nay, we do it many times when we do not think of it.”

TILLOTSON.

“ — The boy despises the infant, the man the boy, the philosopher both, and the Christian all.”

POPE.

“ — Whom he did foreknow, them also he did predestinate; and whom he did predestinate,

“ nate, them he also called; and whom he
 “ called, them he also justified; and whom he
 “ justified, them he also glorified.”

The ANTICLIMAX has a very disagreeable effect.

“ Not only London echoes with thy fame,
 “ But also Idlington has heard the same.”

“ — Queen Semiramis was the founder of
 “ Babylon, conqueror of the east, and an ex-
 “ cellent housewife.”

The EPIPHONEMA draws an inference or pertinent remark from a foregoing narration.

“ All wish to arrive at old age, and yet
 “ when they have attained it, they are disgusted
 “ with it. *Such is the levity and perverseness of*
 “ *folly.*”

“ This saw his hapless foes, but stood obdured,
 “ And to rebellious fight rallied their powers
 “ Insensate, hope conceiving from despair:
 “ *In heavenly spirits could such perverseness dwell?*”

A grammatical figure is a kind of solecism in language, generally formed either by a change

of order, number, person, tense, &c. or by the omission or redundancy of words in a sentence.

“ Our *heart*, our *soul*,” for our *hearts* and our *souls*. “ With all their *force*,” for all their *forces*. “ She *says* you *deny* it,” for she *said* you *denied* it. “ You will be ready when I *call* on you,” for when I *shall* call. “ We *presume*,” for I *presume*. “ *Tully denies*,” for I *deny*.

“ Forsook the weaker with the *strong* to join.”

• i. e. the *stronger*.

“ It shines *propitious*.” “ He fought *courageous* at his side,” for *propitiously*, and *courageously*.

“ Plant your *vines* against the south.” “ Sow your *seed* in dry weather,” for *plant vines*, and *sow seed*.

The proper introduction of these figures produces a pleasing variety; and, as Quintilian observes, their resemblance to blemishes renders them the more agreeable, in the same manner as a little acid is an improvement in cookery.

The PLEONASM expresses the sense with a kind of tautological redundancy.

“ Left

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" Lest they should hear *with their ears*, and
 " see *with their eyes*, and understand *with their*
 " hearts." " Harping *with harps*."

Much akin to this is, " A *rising hill*."
 " The *liquid waters*." " The *flowing seas*."
 " The *spacious firmament*."

The EPANAPHORA repeats a word or a part
 of a sentence, to add strength or beauty to
 the expression.

" O Corydon, Corydon, ———"

" Here, here, unshaken will I rest."

" Here are cool fountains, here are velvet meads."

" Thee, his loved wife, along the lonely shores;
 " Thee, his loved wife, his mournful song deploras;
 " Thee, when the rising morning gives the light;
 " Thee, when the world was overspread with night."

" Blessed shalt thou be in the city, and blessed
 " shalt thou be in the field: blessed shall be the
 " fruit of thy body, and the fruit of thy ground,
 " and the fruit of thy cattle, the increase of thy
 " kine, and the flocks of thy sheep: blessed
 " shall be thy basket, and thy store: blessed
 " shalt thou be when thou comest in, and blessed
 " shalt thou be when thou goest out."

“ — *The goods of Pompey, how wretched!*
 “ *am I! my tears indeed are spent, but my*
 “ *grief is lively; the goods, I say, of the great*
 “ *Pompey, were put up to sale by the doleful*
 “ *voice of a public cryer.*”

“ *Behind him, Iphitus and Pelias came,*
 “ *Iphitus aged was, and Pelias lame,*”

“ *I sing to Gallus, Muses, bring your aid:*
 “ *Your aid to Gallus never was delayed.*”

“ *I gave him up to all danger; I exposed*
 “ *him to all deceit; I abandoned him to all*
 “ *envy. This, my lords, is your decree, this*
 “ *is your opinion, this is your determination.*”

Sometimes we find an aggravation of sentiment joined to a repetition of words of a cognate signification.

“ *Presumptuous guilt is the fury that tor-*
 “ *ments, an evil conscience the frenzy that*
 “ *rages, and stinging reflection the terror that*
 “ *distracts.*”

“ *He was impelled by a woman, by the cru-*
 “ *elty of the tyrant, by affection for his father,*
 “ *by blind resentment, rashness, madness.*”

" I appeal to my enemies, whether all these
 " matters were not *traced, found out, laid open,*
 " *removed, undone, extinguished* by me."

The ANASTROPHE suspends the sense, or renders the cadence more pleasing, by inverting the grammatical order.

" But neither breath of morn when she ascends
 " With charm of earliest birds ; nor rising Sun
 " On this delightful land ; nor herb, fruit, flower,
 " Glistering with dew, nor fragrance after showers,
 " Nor grateful evening mild, nor silent night,
 " With this her solemn bird, nor walk by noon,
 " Or glittering starlight, *without thee is sweet.*"

" Of man's first disobedience, and the fruit,
 " Of that forbidden tree, whose mortal taste
 " Brought death into the world, and all our woe,
 " With loss of Eden, till one greater man
 " Restore us, and regain the blissful seat,
 " *Sing heavenly muse.———*"

" When Israel went out of Egypt, the
 " house of Jacob from a people of strange lan-
 " guage : Judah was his sanctuary, and Israel
 " his dominion. The sea saw it, and fled :
 " Jordan was driven back ; the mountains
 " skipped like rams, and the little hills like
 " lambs..

" lambs. What ailed thee, O thou sea, that
 " thou fleddest? Thou Jordan, that thou was
 " driven back? Ye mountains, that ye skipped
 " like rams, and ye little hills, like lambs?
 " Tremble, thou earth, at the presence of the
 " Lord, at the presence of the God of Jacob:
 " who turned the rock into a standing water;
 " the flint into a fountain of water."

" As I was describing the journey of Israel
 " from Egypt, I perceived a beauty in the
 " Psalm which was new to me; and that is,
 " that the poet utterly conceals the presence of
 " God in the beginning of it, and rather lets a
 " possessive pronoun go without its substantive,
 " than he will so much as mention any thing
 " of divinity there. The reason now appears
 " evident, and this conduct necessary; for if
 " God had appeared before, there could be no
 " wonder why the mountains should leap, and
 " the sea retire: therefore, that this convul-
 " sion of nature may be brought in with due
 " surprise, his name is not mentioned till after-
 " wards; and then, with a very agreeable
 " turn of thought, God is introduced at once
 " with all his majesty."

Dr. WATTS.

There

There is a kind of grammatical figure called the *HYSTERON PROTERON*, which inverts the natural order of words.

"He was *bred* and *born* there." "The *face* of the *covering*," for the covering of the face. "He made his *grave* with the wicked, and with the rich in his *death*." Probably, for his death with the wicked, and his grave with the rich.

The *ELLIPSIS* omits some word or part of a sentence, which must be understood, or supplied, to complete the sense, or make out the construction.

"They were married at Saint *Brides*." "He resides at Saint *Jameses*." That is, at Saint *Brides church*, at Saint *Jameses palace*.

"Neither oppress the *afflicted* in the gate." "The *needy* shall not always be forgotten." "How are the *mighty* fallen." That is, the afflicted *people*, the needy *people*, the mighty *men*. "He and all *his*." That is, all his *family*.

"Signal deliverances call *for*, and should be remembered with thankfulness." That is, for *thankfulness*.

Sometimes the verb, without being repeated, shall be connected with a train of substantives.

“ The African *bears* with him all his wealth,
 “ And house, and household gods, and armed force,
 “ And trusty dog, and quiver fledged with darts.”

“ And there *abode* Peter, and James, and
 “ John, and Andrew, Philip, and Thomas,
 “ Bartholomew, and Matthew, James the son
 “ of Alpheus, and Simon Zelotes, and Judas
 “ the brother of James.”

A total suppression of connective particles discovers the more than common haste of the speaker, and is called the **ASYNDETON**.

“ There was an horrible spectacle in the
 “ open fields, pursuit, flight, slaughter, capti-
 “ vity.”

“ ——— Charity heareth all things, believ-
 “ eth all things, hopeth all things, endureth
 “ all things.”

The reverse to this is the **POLYSYNDETON**.

“ Shall tribulation, or distress, or persecution,
 “ or famine, or nakedness, or peril, or sword.”

“ The

“ The Asyndeton leaves out the connecting
 “ particles, to represent either the celerity of an
 “ action, or the haste and eagerness of the
 “ speaker: and the Polysyndeton adds a weight
 “ and gravity to an expression, and makes what
 “ is said to appear with an air of solemnity;
 “ and, by retarding the course of the sentence,
 “ gives the mind an opportunity to consider
 “ and reflect upon every part distinctly.”

Dr. WARD.

There is a kind of grammatical figure called:
 ALLITERATION, which repeats the same letter
 or sound in different words.

“ She had prudence and piety, portion and
 “ proportion.” “ It was tiresome, tedious, and
 “ trifling.”

There is likewise a low manner in which
 words of a similar sound are introduced in the
 same sentence.

“ Fathers conscribed, let us not act as though
 we were circumscribed.” “ I expected a *purse*
 and not a *curse*.” “ He was *roasted* where he
 ought to have been *roasted*.”

But a play upon words, however managed
 or introduced, has always something puerile
 in it.

“ It

" It is of great importance, in reading good
 " authors, to make youth observe the use
 " which true eloquence makes of figures, and
 " the assistance it draws from them, not only
 " to please, but to persuade, and move the
 " affections; and that without them expres-
 " sion is weak, and falls into a kind of mono-
 " tony, and is almost like a body without a
 " soul."

ROLLIN.

" The art of the statuary is little seen in an
 " upright figure. The face direct, the hands
 " hang down, the feet set close together, and
 " a stiffness prevails over the whole image.
 " But the graceful bending, if I may so call
 " it, gives a kind of motion and life to every
 " part of it. The hands are formed in diffe-
 " rent postures, and the countenance infinitely
 " varied. The same beauty and pleasure which
 " strike in the work of the statuary, strike us
 " no less powerfully in the figures of the rheto-
 " rician."

QUINTILIAN.

" Quintus Ligarius was accused by Q.
 " Tubero of being in arms against Cæsar in
 " Africa. Cicero undertook the defence of
 " Ligarius.

“ Ligarius. Upon which Cæsar said, with
 “ some degree of emotion, ‘ *Why should we*
 “ *hear what Cicero has to say? We all know the*
 “ *man is guilty whose cause he defends; nor is*
 “ *there the least doubt that he ought to be treated*
 “ *as a daring and dangerous enemy to the Roman*
 “ *state.*’ But when Cicero began to speak, the
 “ pathos and energy of his address made such
 “ an impression on Cæsar as was little expected.
 “ A confusion of countenance, and a frequent
 “ change of colour, soon betrayed the pertur-
 “ bation of his mind; at length he trembled
 “ in every joint, and the parchments were seen
 “ to fall from his hands: Cicero gained his
 “ cause, and Ligarius was acquitted. Thus
 “ the sovereign of so many nations was over-
 “ come by the force of eloquence; and he who
 “ had carried his victorious arms to almost
 “ every part of the globe, was himself at length
 “ vanquished by more powerful weapons. An
 “ illustrious victory indeed! in which Cicero
 “ might well boast, that arms had yielded to
 “ the gown.”

DE. WARD.

S E C.

SECTION XII.

“ If any one reads with other intentions
“ than those of becoming wiser and better,
“ his labour is lost, his time is thrown away.”

PENNINGTON.

SECTION XII.

"If any one reads with other intentions
"than those of becoming wiser and better
"his labour is lost, his time is thrown away."
FENNINGTON.

On a Course of Reading.

HAVING dismissed what is commonly called the scientific part of a liberal education, we may now suppose the young pupil properly qualified to enter on a *course of reading*.

HISTORY is allowed to be a study the most obvious, instructive, and entertaining of all others, and therefore it seems most proper to begin with it.

In this course we would recommend, in the first place, the historical books of the Old Testament, beginning with *Genesis*, and ending with the *second of Chronicles*, as containing the most ancient and authentic records of the first ages of the world. This will be a kind of bias to the judgment, and serve to rectify many of
 I the

the extravagant fables and allegories of the ancient poets and historians.

The learned Stillingfleet, in his *Origines Sacrae*, marks the obscurity and defects of the pagan mythology, and the authenticity and sacred character of the writings of Moses, in a contrast that strikingly illustrates the superiority of sacred to prophane history. *Plato* is said to have banished the mythologists and poets from his commonwealth, as not proper to be put into the hands of youth: and *Cicero* justly blames *Homer* for ascribing the frailties of men to the gods, instead of giving the virtues of the gods to men. The truth is, the ancient poets and mythologists have involved the origin of almost all nations in obscurity and fable; nor must their idle fictions be wholly neglected, in a system of polite education, since they become the frequent subjects of poetry, statuary, and painting, and are often referred to by more authentic historians. But, while we are obliged to introduce the fabulous history of the divinities and heroes of antiquity, we would, if possible, guard against the abuse of it, and recommend a study of this nature with all the precaution and prudence that religion and virtue can demand or inspire.

Rollin's

Rollin's Ancient History has been warmly recommended, and may doubtless be read with much advantage and pleasure. It judiciously connects prophane with sacred history, and enlivens the narrative with many agreeable and improving reflections and anecdotes. *Prideaux's Connection* and *Plutarch's Lives* may be read in their proper places; as well as the historical books of the *Apocrypha*, and the *Antiquities of Josephus*. But the Greeian and Roman histories deserve more than common attention, as abounding with those heroic actions and exalted characters, which cannot fail of making a deep impression on young minds. *Greece* and *Rome* stand eminently distinguished, not only for military prowess and valour, and the noblest efforts of liberty and patriotism, but for taste and genius, for arts and sciences, for sculpture and painting, for poetry and oratory, and, in short, for every accomplishment that could adorn or ennoble the human nature. A *Homer*, a *Virgil*, a *Demosthenes*, a *Cicero*, a *Xenophon*, and a *Scipio*, will be remembered, with a kind of religious reverence, by the friends of liberty and learning, to the latest posterity.

Some

Some have traced a resemblance between the ancient Romans and the people of England; and, it must be confessed, that in many instances the likeness is strikingly obvious. The French have been supposed more to resemble the Greeks, especially the Athenians, in their taste for the fine arts, but with a deplorable deficiency in their love of liberty.

There is an interval of some centuries between the ancient and modern times, which may be justly stiled the dark and barbarous. On the irruption of the Goths, and other northern nations, the European world returned to a kind of second infancy. The wealth of nations, collected by the Romans, was soon dissipated, and the learning and wisdom of ages neglected and lost by these barbarous people. The learning, or rather the legendary tales of the monks, no less fabulous than those of the demi gods and heroes of remoter antiquity, which followed, serve only to hand down to posterity the deplorable ignorance and superstition of the times in which they were written. The first volume of *Robertson's History of Charles the Fifth* not only shews the foundation of the several states which have been since formed,

formed, and of the laws, customs, and politics which prevail in the different sovereignties of Europe, but marks the progress of civilization, government, and arts, from the first settlements of these barbarians; and may therefore be read with advantage before we proceed to the particular history of our own country.

Among the great number of English historians, which solicit our attention, it may not be an easy matter to determine to which we ought to give the preference. If the student has leisure, let him read as many of them, general and particular, as he pleases, he can never be too well acquainted with the annals of his own country. *Rapin* has been thought sufficiently copious, and as authentic and impartial as any; the Continuation by *Tindal* is rather prolix and tedious. To *Rapin*, or some other capital English historian, by all means add *Robertson's* History of Scotland; a work full of intelligence, of a moderate size, and highly entertaining. Under this head we likewise recommend the *Origines Britannicae*, a judicious and learned work, which marks the rise and progress of science, and religious knowledge in Britain.

The

The histories of particular kingdoms, or states in other parts of the world, may be read occasionally, as they stand more immediately connected with the historical events of our own country. Campbell's State of Europe may be a useful book to those who have not leisure or inclination to pursue the larger tracts of more voluminous writers.

BIOGRAPHY is so pleasing and instructive a part of history, that it will not be forgotten by the studious youth, especially as our language abounds with authentic records of numbers, who were once the excellent of the earth. The concise but capital performances of Dr. *Johnson*, and Dr. *Louth*, may be recommended as examples, at least, of good writing, in this department. The Lives of *Wickliff*, and his most eminent disciples, by *Gilpin*, should not be omitted. The same author has likewise favoured the public with a beautiful and a faithful copy of primitive simplicity, in the life of his worthy ancestor, Bernard Gilpin, known in his time by the name of the Northern Apostle; in which work we have a concise view of the progress of gospel light in this kingdom for the space of near two hundred years.

In

ON EDUCATION. 169

In reading history, especially that of our own country, we should endeavour to divest ourselves, as much as possible, of all party prejudices. Sit down to it with no kind of predilection, except it be in favour of truth and virtue. An unjust, violent, and oppressive measure may be adopted with a good intention, succeed beyond expectation, and gain the approbation of applauding multitudes; but neither the success of the enterprise, nor the applause of multitudes, nor even the good intention, can justify dissimulation, oppression, and tyranny. Make truth and virtue the standard of men and manners. Think for yourself, be open to conviction, commend what is commendable in the worst, censure what is censurable in the best of characters, and you will become an honest man, a citizen of the world, and a firm friend to the natural rights of all your fellow creatures.

The CIVIL LAW is the next subject, in the general course, which we would recommend to the young student; *Tully's Offices*; *Puffendorff's Duty of Man and a Citizen*, his *Law of Nature and Nations*; and *Grotius on War and Peace*, will sufficiently instruct him into the common rights of mankind, the origin and design of society, and the several duties connected with it.

"The general part of civil law, connected
 "with history, is a study which a gentleman
 "should not only touch at, but constantly
 "dwell upon, and never have done with. A
 "virtuous and well behaved young man, that
 "is well versed in the general part of the
 "civil law, (which concerns not the chicane
 "of private cases, but the affairs and inter-
 "course of civilized nations in general, ground-
 "ed on principles of reason) understands Latin
 "well, and can write a good hand, one may
 "turn loose into the world, with great
 "assurance, that he will find employment and
 "esteem every where."

LOCKE.

To the law of nations in general we must
 add that of our own country in particular. An
 extensive view of the English constitution and
 government may be obtained from the ancient
 books of the common law; but, perhaps with
 much less labour, from the writings of Mr.
Locke, and others, on government; *Black-*
stone's excellent and elegant *Commentaries on*
the Laws of England, and *De Lolme on the*
English Constitution. It may likewise be of
 advantage to the young student, in reading the
 history of England, to collate the laws made in
 each

each particular reign. This will shew the true reason of our statutes, the ground on which they stand, and what estimation they ought to have at the present period.

“ This is a species of knowledge in which
 “ the gentlemen of England have been more
 “ remarkably deficient than those of all Eu-
 “ rope besides. In most of the nations on
 “ the continent, where the civil or imperial
 “ law, and on different modifications, is closely
 “ interwoven with the municipal laws of the
 “ land, no gentleman, at least no scholar,
 “ thinks his education is completed, till he has
 “ attended a course or two of lectures, both
 “ on the Institutes of Justinian and the local
 “ constitutions of his native soil, under the
 “ very eminent professors that abound in their
 “ several universities. And in the northern
 “ parts of our own island, where also the mu-
 “ nicipal laws are frequently connected with
 “ the civil, it is difficult to meet with a per-
 “ son of liberal education, who is destitute of
 “ a competent knowledge of that science,
 “ which is to be the guardian of his natural
 “ rights, and the rule of his civil conduct.”

“ Nor have the imperial laws been totally
 “ neglected even in England. A general ac-
 “ quaintance with their decisions has ever been
 “ deservedly considered as no small accom-
 “ plishment of a gentleman; and a fashion
 “ has prevailed, especially of late, to trans-
 “ port the growing hopes of this island to
 “ foreign universities, in Switzerland, Ger-
 “ many, and Holland; which, though infi-
 “ nitely inferior to our own in every other
 “ consideration, have been looked upon as bet-
 “ ter nurseries of the civil; or, which is
 “ nearly the same, of their own municipal
 “ laws. In the mean time, it has been the
 “ peculiar lot of our admirable system of laws,
 “ to be neglected, and even unknown, by all
 “ but one practical profession, though built
 “ on the soundest foundations, and approved
 “ by the experience of ages.”

“ Far be it from me to derogate from the
 “ study of the civil law, considered (apart
 “ from any binding authority,) as a collection
 “ of written reason; no man is more tho-
 “ roughly persuaded of the general excellence
 “ of its rules, and the usual equity of its deci-
 “ sions, nor is better convinced of its use as
 “ well

“ well as ornament to the scholar, the divine,
 “ the statesman, and even the common lawyer.
 “ But we must not carry our veneration so far
 “ as to sacrifice our Alfred and Edward to the
 “ names of Theodosius and Justinian: we
 “ must not prefer the edict of the prætor, or
 “ the rescript of the Roman emperor to our
 “ own immemorial customs, or the sanctions
 “ of an English parliament; unless we can
 “ also prefer the despotic monarchy of Rome
 “ and Byzantium, for whose meridians the
 “ former were calculated, to the free constitu-
 “ tion of Britain, which the latter are adapted
 “ to perpetuate.”

“ Without detracting therefore from the
 “ real merit which abounds in the imperial
 “ law, I hope I may have leave to assert,
 “ that if an Englishman must be ignorant of
 “ either the one or the other, he had better be
 “ a stranger to the Roman than the English
 “ institutions; for I think it an undeniable
 “ position, that a competent knowledge of that
 “ society, in which we live, is the proper
 “ accomplishment of every gentleman and scho-
 “ lar; an highly useful, and I had almost said,
 “ essential part of liberal and polite education.

“And in this I am warranted by the example
 “of ancient Rome; where, as Cicero informs
 “us, the very boys were obliged to learn
 “the twelve tables by heart, as an indispen-
 “sible lesson, to imprint on their tender minds
 “an early knowledge of the laws and constitu-
 “tion of their country.”

BLACKSTONE.

ANATOMY and PHYSIC, so far at least as
 it relates to the general structure and econo-
 my of the human body, is an useful and enter-
 taining study. *Boerhaave's Lectures, Syden-
 ham's Works, Mead's Medical Precepts, Mon-
 ro's Anatomy of the Bones, Fordyce's Elements of
 Physic, Hunter's Commentaries, Arbuthnot on
 Diet and Aliment, Mackenzie, or Tissot on
 Health*, and some other eminent writers, if it
 be thought necessary, may be introduced with
 advantage. But there is some danger to be
 apprehended from a minute attention to this
 subject. While we study the nature and symp-
 toms of the many diseases incident to the hu-
 man frame, in all their varieties, we immedi-
 ately fancy ourselves to be affected by one or
 other of this long and dubious catalogue, and
 soon become exceedingly anxious about the
 state

state of our own health, and the danger to which, we may be ready to think, it is continually exposed. In consequence of this, we shun the air, and neglect that exercise which is so necessary to preserve health; or clothe too warm, and perpetually dabble in medicine, which is the ready way to impair and destroy it. Young people, indeed, are not so apt to be fanciful, in this respect, as those who are more advanced in life; and therefore this brief caution may be judged sufficient, in a work so peculiarly devoted to their service.

NATURAL HISTORY, and NATURAL PHILOSOPHY, the genius and oeconomy of different animals, beasts, birds, fishes, reptiles, and insects; of vegetation, in a variety of plants and herbs, the different kinds and culture of grain and grass; the philosophy of the air, rain, hail, snow, and frost; the several metals, minerals, fossils, and other curious productions of the land and water, deserve the particular attention of the gentleman and the scholar, and may be collected from the several writers who have treated on these subjects. Amongst these we may reckon the larger works of *Buffon*, and the pleasing and comprehensive arrangement of

the chief subjects of natural history, with which Dr. *Brooks*, a writer of our own time and nation, hath favoured us. Nor should *Ray* on the *Creation*, nor so agreeable a work as *Derham's Physico Theology* be forgotten in this department.

As for **ETHICS, or MORAL PHILOSOPHY**, we can recommend nothing better to the young student than what he will find in his Bible, especially in the two tables of the law, the book of Proverbs, and the sermons of our Lord. To those he may add Tully's Offices, and read them with attention, as one who desires to be instructed into the principles of virtue, in order to exemplify them in the whole conduct of his life.

LOGIC and METAPHYSICS, divested of their nicer distinctions, and unmeaning formalities, may be found in Dr. *Watts's Improvement of the Mind, Logic, and Philosophical Essays*.

“Right reasoning,” as Mr. *Locke* justly observes, “is not founded in predicaments and predicables, nor does it consist in talking in mode and figure.”

“If

“ If the use and end of right reasoning be
 “ to have right notions, and a right judgment
 “ of things; to distinguish between truth and
 “ falsehood, right and wrong, and to act ac-
 “ cordingly; be sure not to let your son be
 “ bred up in the art or formality of disputing,
 “ either practising it himself or admiring it in
 “ others; unless, instead of having him an
 “ able man, you desire to have him an insigni-
 “ ficant wrangler, an opinionator in discourse,
 “ and priding himself in contradicting others;
 “ or, which is worse, questioning every thing,
 “ and thinking that there is no such thing as
 “ truth to be sought, but only victory in dis-
 “ puting. There cannot be any thing so
 “ disingenuous, so misbecoming a gentleman,
 “ or any one who pretends to be a rational
 “ creature, as not to yield to plain reason, and
 “ the convictions of clear arguments. Is there
 “ any thing more inconsistent with civil con-
 “ versation, and the end of all debate, than
 “ not to take an answer, though ever so full
 “ and satisfactory, but still to go on with the
 “ dispute as long as equivocal sounds can fur-
 “ nish a term to wrangle with on one side, or
 “ a distinction on the other? Whether perti-
 “ nent or impertinent, agreeing with, or con-
 “ trary

" trary to what he had said before, it matters
 " not. For this, in short, is the way and
 " perfection of logical disputes, that the oppo-
 " nent never takes any answer, nor the respon-
 " dent ever yields to any argument. This
 " neither of them must do, whatever becomes
 " of truth and knowledge, unless he will pass
 " for a poor baffled wretch, and lie under the
 " disgrace of not being able to maintain what
 " he has once affirmed, which is the great aim
 " and glory of disputing. Truth is to be
 " found and supported by a mature and due
 " consideration of things themselves, and not
 " by artificial terms and ways of arguing.
 " These lead men not so much into the disco-
 " very of truth, as into a captious and fallaci-
 " ous use of doubtful words, which is the most
 " useless and most offensive way of talking, and
 " such as least suits a gentleman, or a lover of
 " truth, of any thing in the world."

" Locke,

" In a general course of reading, the subject
 " in hand should be assiduously attended to, and
 " every thing else, even recreations and amuse-
 " ment, made as subservient to it as possible.
 " We do not mean by this, that the student
 " should

should read nothing else, or make himself an absolute slave to the business before him, but rather, that he should never lose sight of it. Two or three hours in a day, at least, should be seriously devoted to it. Poetry, and other productions of imagination and genius, may divide the rest of his time. This will serve to correct his taste, diversify his stile, and relax the rigid formalities and correctness of severer studies. In this class we may recommend *Milton's Paradise Lost*, *Pope's Translation of Homer's Iliad and Odyssey*, *Ogilvie on Providence and the Last Judgment*, *Telemachus*, the *Spectators*, *Young's Night Thoughts*, *Thomson's Seasons*, and a variety of other productions ancient and modern.

If the young student has been initiated in the Roman and Greek languages, and should he be disposed to cultivate this part of learning, a friend to virtue, and the best interests of mankind, recommends to his more particular notice, either to be taken into the general course, or to be read occasionally,

“ *The Commentaries of Cæsar*, for elegance and
“ purity of style ; the more splendid *Panegyric*
“ of *Pliny the Younger*, the most ancient o

" all the Greek historians; *Herodotus*, and the
 " works of *Polybius*; the latter for fidelity of
 " narrative, the former for flowing eloquence;
 " and, while antiquity itself has nothing more
 " perfect to boast of, in the historic walk, than
 " the works of *Thucydides*, and the prince of
 " Roman historians, *Livy*; let us not for-
 " get, that the Christian school can furnish us
 " with a *Minutius Felix*, a *Cyprian*, and a
 " *Lactantius*, deservedly styled the Christian
 " Cicero; nor let us neglect an elegant *Bu-*
 " *chanan*, nor a classic *Casimire* among the
 " more modern writers of Latin verse, who
 " point to heaven with one hand, and strew
 " roses for us in the way with the other."

SECTION XIII.

“ Good sense is the glory of man, and
“ eloquence the brightest display of it.”

CICERO.

SENTIMENTS

"all the Great historians; Herodotus, and
" writers of Poetry; and then the Faculty of
" narrative, the former for drawing characters;
" and, while simplicity still has nothing more
" which it can do, it is to be used, and
" the more the Faculty of the mind is
" the more the Faculty of the mind is
" the more the Faculty of the mind is
" the more the Faculty of the mind is

SECTION XIII.

" Good sense is the glory of man, and
" eloquence the highest display of it."
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" eloquence the highest display of it."

On public Speaking.

READING out, and speaking in public, have a near affinity to each other; and many of the rules of elocution are equally applicable to both.

An established mode of pronunciation, as distinguished from that which is local or provincial, should be carefully attended to. Quintilian observes, that our pronunciation, as well as our style, should be as little foreign as possible; and bids us use our best endeavours to attain the utmost purity of the language in which we are conversant. He tells us that Theophrastus, one of the best speakers in the world, was discovered to be a foreigner by an old woman at Athens; and that Titus Livius, a man of wonderful eloquence, was thought to have retained in his style a certain patavinity. This observation may be brought home to our own times, and exemplified, perhaps, in some good

good speakers at the bar and in the senate. But if a man would aim at perfection in the English elocution, he should endeavour to speak in such a manner, that it should not be known, by his pronounciation, whether he were a native of London, Aberdeen, or Tipperary.

The speaker should not only conform to the established modes of pronounciation, but by all means preserve the natural key of his voice. By this I not only mean that he should avoid an affected and unnatural tone, than which nothing can be more disgustful; and yet nothing more common; but that he should begin neither too high nor too low, and so be at liberty to rise or fall, or to vary and modulate his voice, in the progress of his discourse, in such a manner as the subject may require. An immoderately loud, or an over strained voice in speaking is exceedingly disagreeable to the hearers. Persons of taste and delicacy generally look upon it as the effusion of ignorance or affectation. Nor is it less inconvenient to the speaker. It exhausts his strength and spirits, it takes from him the proper management of his subject, leads him into a disagreeable tone, and, in short, destroys all the propriety and gracefulness.

gracefulness of a just elocution. On the other hand, a low and languid voice, though not so inconvenient to the speaker, is perhaps still as disagreeable to the hearers. It is generally considered as a mark of indolence or inattention; and the audience can hardly be in earnest while the speaker is supposed to be indifferent. The strength and elevation of the voice should be adapted to the nature of the place you speak in, as well as to the number and condition of the persons to whom you speak. It would be full as ridiculous in a general to harangue an army in a low and languid voice, as it would be in a person who reads a chapter in a family, to speak in a loud and eager one.

A distinct articulation adds much to the gracefulness and propriety of language. Without this we often lose the full sound of many words, and are consequently left to guess at the meaning of the speaker. An indistinct or imperfect articulation may sometimes arise from a defect of the organs; but is most commonly contracted from a careless or indolent mode of pronouncing. This seems to have been one of those natural defects which Demosthenes took so much pains to rectify, and which he is said

to have effected by declaiming with grave-stones, or small pebbles, in his mouth.

Due attention should likewise be given to accent and emphasis. Without this all the words, and all the syllables of every word in a sentence would be pronounced with exact uniformity. This would soon cloy the ear, obscure the sense, and form the most perfect dirge to dulness that could ever be invented. The accent, placed on the proper syllable, not only communicates a kind of spirit, but gives a necessary distinction to words. Suppose, for instance, we were to hear the accent on the second instead of the first syllable in the following words, *vinégar*, *popúlar*, *simílar*, it might, perhaps, take us up some time to recollect the proper pronunciation and meaning. The emphasis gives the same distinction to words that the accent does to syllables; and, when properly placed, conveys the sense of the speaker in the most obvious and pleasing manner.

The proper pauses should be carefully observed, not only to preserve the cadence of the voice, and relieve the speaker, but to convey the true sense of what is delivered, and afford

(time for recollection to the hearers. When we come to a full stop in reading before we are aware of it, the voice betrays the disappointment, and the effect is exceedingly disagreeable. The same thing, in a less degree, is applicable to the intermediate pauses, from the comma to the period. The sense of the author and the nature of the subject must determine the place and the length of the stops. A light and trivial composition, though of equal length, will pass off in much less time than a grave and solemn one. Nor are the stops of the same denomination of equal length in the same composition. The concluding period generally requires a different cadence and a longer pause than any of the preceding in the same paragraph. These observations may be exemplified in the following speech of Minerva, and the reply of Achilles.

“Forbear!” (the progeny of Jove replies,)

“To calm thy fury, I forsake the skies;

“Let great Achilles, to the gods resigned,

“To reason yield the empire o’er his mind.

“By awful Juno this command is given;

“The king and you are both the care of heaven.

“The force of keen reproaches let him feel,

“But sheath, obedient, thy revengeful steel.

“For

" For I pronounce (and trust a heavenly power,)
 " Thy injured honour has its fated hour,
 " When the proud monarch shall thy arms implore,
 " And bribe thy friendship with a boundless store.
 " Then let revenge no longer bear the sway,
 " Command thy passions, and the gods obey.
 " To her Pelides, with regardful ear,
 " 'Tis just, O goddess, I thy dictates hear.
 " Hard as it is, my vengeance I suppress :
 " Those who revere the gods, the gods will bless."

POPE'S HOMER.

To this we must add a manner of speaking,
 or a modulation of the voice, suited to the sub-
 ject. If the composition be merely historical
 or declarative, speak with an even and moderate
 exertion ; if calm and conciliatory, with more
 than common composure and deliberation ; but
 if impassioned and spirited, with the utmost
 resolution and firmness ; in short, be it cheer-
 ful or severe, concise or diffusive, sublime or
 groveling, grave or gay ; the manner of rehear-
 sal should be as nearly accommodated to the
 different intention as possible. " To what pur-
 pose," says Quintilian, " can elocution
 serve, if our pronunciation and manner in
 light and trivial subjects, be pompous and
 lofty ;

“ lofty; in majestic and sublime, low and
 “ groveling; in horrid, gentle; in sorrowful,
 “ gay, in compassionate, blustering; in spi-
 “ rited, submissive; and in pleasing, fierce
 “ and impetuous? This is like disguising
 “ the men in the tinsel ornaments of the wo-
 “ men, and the women in the warlike habi-
 “ liments of the men.”

Almost every stop, in the following passage
 from Cicero, has been said to require a diffe-
 rent modulation.

“ Though, my lords, I am apprehensive,
 “ that, when I enter on the defence of a brave
 “ man, it may be thought mean to betray any
 “ symptoms of cowardice, or to be unable to
 “ support my pleading with a dignity of cou-
 “ rage equal to that of Titus Annius Milo,
 “ who is less concerned about his own fate
 “ than that of his country; yet may I not be
 “ dismayed at this unusual pomp of justice,
 “ this unprecedented array of terror? My eyes,
 “ in vain, on all sides, search for the venerable
 “ forms, and ancient appearances of the
 “ forum; your bench is environed with atten-
 “ dants, and the bar with guards, hitherto un-
 “ known at a Roman trial.”

The

The foregoing rules have respect merely to pronunciation, and are equally applicable to reading and speaking; but the following have respect to action or gesture, and can only be practised, to any degree of perfection, by those who speak extempore or memoriter.

The head is the principal part of the body, and the principal object of action. Its position, when easy and natural, contributes greatly to that propriety and gracefulness of attitude and gesture, which we would recommend to the young pupil. When it droops, it gives the speaker an air of meanness; when bolt upright, of arrogance; when lolling, of negligence; and when stiff and motionless, of a rusticity bordering on barbarity. It ought likewise to fall in with the pronunciation, and to correspond with every movement of the hands and body, except when we want to express an aversion or abhorrence, which we do by giving to the hands and eyes a contrary action. A bare nod or motion of the head may intimate an intention, but a too frequent use of the nod should be avoided: a gentle bow in token of respect, or to signify our assent, may be sufficient. To toss the head about in a violent manner,

manner, and make the hair go round like a wheel, is the rant of mere madness or fanaticism.

A vast deal of expression lies in the eyes and features; by these we supplicate; by these we sooth; by these we mourn; by these we rejoice; by these we triumph; and by these we despair. The eyebrows, when contracted, are expressive of anger; when cast down, of sorrow; when open, of joy. The action of the nose and lips can only be graceful when used to mark derision or contempt. To shrivel up the nose, to distend it, to work it about, to be always picking or handling it, has a very bad effect; nay, we should refrain as much as possible from blowing it while we are speaking. It is ungraceful to thrust out the lips or to suck them in, to grin, to gape, to pout, to show the teeth, to screw up the mouth to the ear, to shut it in disdain, or to speak only out of one part of it. It is likewise indecent to be always licking or biting the lips; nay, we ought to give them as little motion as possible while we are speaking.

The neck should not be awry; it should be straight, though not stiff; neither extended nor

sunk

back.

sunk too much. We should guard against shrugging up the shoulders; this shortens the neck, and gives the speaker a mean, servile, and designing air; and yet it is a very proper expression of fear or surprize.

A proper extension of the arm, while the shoulders are in an easy posture, with the hand open as it is stretched out, is exceedingly graceful when the language is easy and flowing: but, when something more pleasing and delightful is to be expressed, the whole person is to be thrown out, and the freedom of the gesture is to rise with that of the style.

The most common gesture of the hand is that in which the thumb and middle finger are joined, and the other three fingers extended. This gesture is very proper at the entrance of a discourse; and, in narratives, may be so managed as to become positive and affirmative; in reproaching and reasoning, spirited and eager; for, in such cases, it is exerted with more boldness and freedom. But this gesture is supposed to be improper when applied towards the left shoulder, or pointed to one side; and still worse when the arm is so far advanced as to cross the mouth, and intercept the voice of the speaker.

When

When we hold under the thumb the two fingers which are next to it, the gesture becomes more earnest, and is judged to be improper for an introduction or narrative.

The fore finger extended with the other three under the thumb, is properly employed in demonstration. When raised towards the shoulder and dropped a little, it affirms; when pointed straight, and with some violence to the ground, it is expressive of earnestness, of some reproachful object, and sometimes of an emphatical number.

The upper joint of the fore finger extended, laid between the thumb and fore finger of the other hand, with the three fingers gradually inclined towards the palm, is strikingly expressive of close argumentation.

The hand is gracefully brought from the left to the right, where it may seem to rest, but we soon recover it, and, sometimes with a kind of rebound, when we are earnest either in denying, affirming, or admiring.

To avoid a mechanical motion in the management of the hand, let the gesture be always regulated by the proper pauses in the sentence.

“Some natural tears they dropped;”——

Here is a proper pause, and here the motion is to end; but to be resumed and repeated, at proper intervals, to the end of the period.

The speaker is not allowed to drop the hand below his middle, nor to raise it above his eyes; unless it be in pointing to any thing on the ground, or in the heavens.

“When I figure to myself,” says Quintilian,
 “the attitude of Demosthenes in the modest
 “and bashful introduction of his pleading for
 “Ctesiphon, I imagine his thumb and his
 “three first fingers to be gently contracted, and
 “his hand slowly moving from his breast to
 “his middle; and as he proceeds, his action
 “becomes more quick, and his hands more
 “expanded. In the same attitude I conceive
 “Cicero to have spoken when he introduced
 “his pleading for Archias.

“If, my lords, I have any capacity, which
 “I am conscious is but slender.”——

The Roman orators, in the heat of their pleadings, struck the thigh and the forehead with the fist, and stamped on the ground with the

the foot; but to imitate the two former, at least, would now be ridiculous. We may lay the hand on the breast when we speak of our inward feelings; nay, we may strike it with the fist to express an excess of sorrow, a deep contrition, or some other violent emotion of the mind.

The left hand, by itself, is supposed insufficient to form a graceful gesture. But it is frequently called in to assist the right; particularly in supplication, in offering satisfaction, in expressing aversion, and in digesting our arguments on the ends of the fingers. The hands, when thus joined, have the strongest expression. The motion should be gentle and confined, when the subject is inconsiderable, mild, or melancholy; but more open and expanded, when great, joyful, or dreadful.

All unnatural gestures, and such as are uniform or merely mechanical, and all circular motions, or such as take in an extravagant sweep, are supposed to be improper and disagreeable, and should therefore be avoided as much as possible.

The chief of these observations, trifling as they may seem, we have collected from the

highest authorities, the writings of Cicero and Quintilian. Many more might have been added; but though we would by all means recommend a proper and manly action and elocution, yet we would carefully avoid the minuteness and affectation, the parade and pomposity of theatrical representation; lest while we aim at the minute gestures of the mimic, or the pleasing prettinesses of the player, we lose the amiable character of the gentleman, the man of sense, and the man of honour.

To render the foregoing rules of any real advantage, it is necessary, in the first place, that the speaker should be master of his subject, that he should enter into the spirit of it; and, in short, feel what he speaks. Without this it is hardly possible that he should keep the proper pauses in a sentence, still less that he should modulate or vary his voice in the manner he ought; and, least of all, that he should enforce his pronunciation with that propriety and gracefulness of action and gesture, which we have been recommending.

The speaker, if he delivers his own compositions, should be likewise attentive to his style. He should endeavour to be happy, at least, in the choice and arrangement of his words. The
charac-

characteristics of a good style are purity, congruity, perspicuity, and ornament. Let your language be correct, void of all harsh, uncouth, barbarous, and especially of all offensive and indecent expressions. Let the style be accommodated as much as possible to the subject; and take care that the several words, or parts of the sentence, do not gape and stare at each other, as though they had never met on any former occasion. Speak in such a manner, use such expressions, and place your words in such an order as to prevent obscurity, and render your meaning as obvious and intelligible as possible. Let your ornaments, when you choose to make use of them, be well chosen and substantial; neither finical, far fetched, nor unnatural. Where these properties of style are wanting, in any great degree, it is not to be expected that the powers of pronunciation and gesture should supply the defect.

To form a good speaker, three things are more especially necessary; study, imitation, and practice. If you would correct your mistakes, and acquire propriety, you must attend to the principles of the art, as laid down by the best writers on the subject; copy after the best models or examples that can be met with;

habituate yourself to speak as well as you can on all occasions, and familiarize every branch of the art by continued application.

But, after all, the genuine orator is chiefly indebted to nature; not only for the clearness and power of the voice, and the expression or command of the countenance; but, what is more, for a natural propensity or genius, a due fortitude or presence of mind, a lively imagination, and a solid judgment.

And yet, where all these natural and acquired abilities are united, the speaker is not always equally happy in the application. On some occasions, he enters at once into the spirit of the subject, all impediments immediately vanish, he goes beyond himself, and the hearers are astonished. At other times, as soon as he opens his mouth, he feels an ineptitude which he cannot describe, a certain something, impeding his course, which he cannot account for; and he speaks, whether others perceive it or not, in a manner which he himself is ashamed of: but whether this be owing to an untractableness in the organs, a cloudiness of the imagination, or a defect of the animal spirits, or to a combination of all these, or to some other

other cause, we must leave to an acuter philosophy than we are possessed of to determine.

“ Y E S, noble lady, I swear by this blood,
 “ which was once so pure, and which nothing
 “ but royal villany could have polluted, that
 “ I will pursue Lucius Tarquinius the Proud,
 “ his wicked wife, and their children, with
 “ fire and sword; nor will I ever suffer any of
 “ that family, or of any other whatsoever, to
 “ be king in Rome. Ye gods, I call you to
 “ witness this my oath! — There, Romans,
 “ turn your eyes to that spectacle, — the daugh-
 “ ter of Lucretius, Collatinus’s wife. — She
 “ died by her own hands. See there, a noble
 “ lady, whom the lust of Tarquin reduced to
 “ the necessity of being her own executioner
 “ to attest her innocence. Hospitably enter-
 “ tained as a kinsman of her husband’s, Tar-
 “ quin the Younger, the perfidious guest, be-
 “ came her brutal ravisher. The chaste, the
 “ generous Lucretia, could not survive the
 “ insult. Glorious woman! But once only
 “ treated as a slave, she thought life no longer
 “ to be endured. Lucretia, a woman, dis-
 “ dained a life that depended on a tyrant’s
 “ will; and shall we, shall men, with such

“ an example before our eyes, and after five
“ and twenty years of ignominious servitude,
“ shall we, through a fear of dying, defer one
“ single instant to assert our liberty? No,
“ Romans, now is the time; the favourable
“ moment we have so long waited for is come.
“ Tarquin is not at Rome. The Patricians
“ are at the head of the enterprize. The
“ city is abundantly provided with men, arms,
“ and all things necessary. There is nothing
“ wanting to secure the success, if our own
“ courage does not fail us. And shall those
“ warriors, who have ever been so brave when
“ foreign enemies were to be subdued, or when
“ conquests were to be made to gratify the
“ ambition and avarice of Tarquin; be then
“ only cowards, when they are to deliver them-
“ selves from slavery? Some of you, perhaps,
“ are intimidated by the army which Tarquin
“ now commands. The soldiers, you imagine,
“ will take the part of their general. Banish
“ so groundless a fear. The love of liberty is
“ natural to all men. Your fellow citizens
“ in the camp feel the weight of oppression
“ with as quick a sense as you that are in
“ Rome; and will as eagerly seize the occa-
“ sion of throwing off the yoke. But let us
“ grant there may be some among them,
“ who,

“ who, through baseness of spirit, or a bad
 “ education, will be disposed to favour the
 “ tyrant. The number of these can be but
 “ small, and we have means sufficient in our
 “ hands to reduce them to reason. They have
 “ left us hostages more dear to them than life.
 “ Their wives, their children, their fathers,
 “ their mothers, are here in the city. Cou-
 “ rage, Romans, the gods are for us; those
 “ gods, whose temples and altars the impious
 “ Tarquin has prophaned by sacrifices and liba-
 “ tions made with polluted hands, polluted
 “ with blood, and with numberless unexpiated
 “ crimes committed against his subjects. Ye
 “ gods, who protected our forefathers, ye
 “ genii, who watch for the preservation and
 “ glory of Rome, do you inspire us with cou-
 “ rage and unanimity in this glorious cause,
 “ and we will to our last breath defend your
 “ worship from all prophanation.”

J. BRUTUS over the dead body of LUCRETIA. LIVY.

“ I KNOW not, my fellow soldiers, whether
 “ you or your prisoners be encompassed by for-
 “ tune with the stricter bonds and necessities.
 “ Two seas inclose you on the right and left;

“ —not a ship to flee to for your escape. Be-
“ fore you is the Po, a river broader and more
“ rapid than the Rhone. Behind you are the
“ Alps, over which, even when your num-
“ bers were undiminished, you were hardly
“ able to force a passage. Here then, foldiers,
“ you must either conquer or die, the very first
“ hour you meet the enemy. But the same
“ fortune which has thus laid you under the
“ necessity of fighting, has set before your eyes
“ those rewards of victory, than which no men
“ are ever wont to wish for greater from the
“ immortal gods. Should we by our valour
“ recover only Sicily and Sardinia, which were
“ ravished from our fathers, these would be no
“ inconsiderable prize. Yet, what are these?
“ The wealth of Rome, whatever riches she
“ has heaped together in the spoils of nations,
“ all these, with the masters of them, will be
“ yours. You have been long enough em-
“ ployed in driving the cattle on the vast
“ mountains of Lusitania and Celtiberia; you
“ have hitherto met with no reward worthy of
“ the labours and dangers you have under-
“ gone. The time is now come to reap the
“ full recompense of your toilsome marches
“ over so many mountains and rivers, and
“ through

" through so many nations, all of them in
 " arms. This is the place which fortune has
 " appointed to be the limits of your labours;
 " it is here that you will finish your glorious
 " warfare, and receive an ample recompense
 " of your completed services. For I would
 " not have you imagine, that victory will be
 " as difficult as the name of a Roman war is
 " great and sounding. It has often happened,
 " that a despised enemy has given a bloody
 " battle, and the most renowned kings and
 " nations have by a small force been over-
 " thrown. And if you but take away the
 " glitter of the Roman name, what is there,
 " wherein they may stand in competition with
 " you. For, to say nothing of your service
 " in war for twenty years together with so
 " much valour and success, from the very pil-
 " lars of Hercules, from the ocean, from the
 " utmost bounds of the earth, through so many
 " warlike nations of Spain and Gaul, are you
 " not come hither victorious? And with whom
 " are you now to fight? with raw soldiers, an
 " undisciplined army, beaten, vanquished, be-
 " sieged by the Gauls the very last summer, an
 " army unknow to their leader, and unac-
 " quainted with him.

“ Or shall I, who was born, I might almost
 “ say, but certainly brought up, in the tent of
 “ my father, that most excellent general;
 “ shall I, the conqueror of Spain and Gaul,
 “ and not only of the Alpine nations, but,
 “ which is yet greater, of the Alps themselves;
 “ shall I compare myself with this mushroom
 “ captain? A captain before whom should one
 “ place the two armies, without their ensigns,
 “ I am persuaded he would not know to
 “ which of them he is consul. I esteem it no
 “ small advantage, my fellow soldiers, that
 “ there is not one among you, who has not
 “ been often an eye witness of my exploits in
 “ war; not one of whose valour I myself have
 “ not been a spectator, so as to be able to name
 “ the times and places of his noble achievements;
 “ that with soldiers, whom I have a
 “ thousand times praised and rewarded, and
 “ whose pupil I was before I became their ge-
 “ neral, I shall march against an army of men,
 “ strangers to one another.

“ On what side soever I turn my eyes, I be-
 “ hold all full of courage and strength: a ve-
 “ teran infantry, a most gallant cavalry; you,
 “ my allies, most faithful and valiant; you,
 “ my Carthaginians, whom not only your
 “ country's

“ country’s cause, but the juster anger impels
 “ to battle. The hope, the courage of assail-
 “ ants, is always greater than of those who
 “ only act on the defensive. With hostile
 “ banners displayed, you are come down
 “ upon Italy; you bring the war. Grief, in-
 “ juries, indignities, fire your minds, and spur
 “ you on to revenge.—First they demanded
 “ me; that I, your general should be delivered
 “ up to them; next all of you, who had
 “ fought at the siege of Saguntum, were to
 “ be put to death by the extremest tortures.
 “ Proud and cruel nation! Every thing must
 “ be yours, and at your disposal! You are to
 “ prescribe to us with whom we shall make
 “ war, with whom we shall make peace! You
 “ are to set us bounds; to shut us up within
 “ hills and rivers; but you, you are not to
 “ observe the limits which you yourselves have
 “ fixed; Pass not the Iberus! What next?
 “ Touch not the Saguntines; Saguntum is
 “ upon the Iberus; move not a step towards
 “ that city. Is it a small matter then, that you
 “ have deprived us of our ancient possessions,
 “ Sicily and Sardinia, you would have Spain
 “ too. Well, we shall yield Spain; and
 “ then you will pass into Africa,—*Will* pass,
 “ did

“ did I say?—This very year they ordered
 “ one of their consuls into Africa, the other
 “ into Spain! No, my fellow soldiers, there
 “ is nothing left for us but what we can vin-
 “ dicate with our swords. Come on then. Be
 “ men. The Romans may with more safety
 “ be cowards; they have their own country
 “ behind them, have places of refuge to flee
 “ to, and are secure from danger in the road
 “ to them; but for you there is no middle
 “ fortune between death and victory. Let
 “ this be but well fixed in your minds, and
 “ once again, I say, you are conquerors.”

HANNIBAL to his
 SOLDIERS.

LLVY.

“ IT is now above sixteen years, that on
 “ a doubtful and disputed claim to the crown,
 “ the rage of civil war has almost continually
 “ infested this kingdom. During this melan-
 “ choly period how much blood has been
 “ shed! What devastations and miseries have
 “ been brought on the people! The laws have
 “ lost their force; the crown its authority;
 “ licentiousness and impunity have shaken all
 “ the foundations of public security. This
 “ great and noble nation has been delivered a
 “ prey

“ prey to the basest of foreigners, the abomi-
 “ nable scum of Flanders, Brabant, and Bre-
 “ tagne, robbers rather than soldiers, restrained
 “ by no laws, divine or human, tied to no
 “ country, subject to no prince, instruments of
 “ all tyranny, violence, and oppression. At
 “ the same time our cruel neighbours, the
 “ Welch and the Scotch, calling themselves
 “ allies or auxiliaries to the empress, but in
 “ reality enemies and destroyers of England,
 “ have broken their bounds, ravaged our bor-
 “ ders, and taken from us whole provinces,
 “ which we can never hope to recover, while,
 “ instead of employing our united force against
 “ them, we continue thus madly, without any
 “ care of our public safety, and national ho-
 “ nour, to turn our swords against our own
 “ bosoms. What benefits have we gained to
 “ compensate all these losses, or what do we
 “ expect? When Matilda was mistress of the
 “ kingdom, though her power was not yet con-
 “ firmed, in what manner did she govern?
 “ Did she not make even those of her own fac-
 “ tion and court regret the king? Was
 “ not her pride more intolerable still than his
 “ levity? her rapine than his profuseness?
 “ Were any years of his reign so grievous to
 “ the

“ the people, so offensive to the nobles, as the
“ first days of hers? When she was driven
“ out, did Stephen correct his former bad
“ conduct? Did he dismiss his odious foreign
“ favourite? Did he discharge his lawless
“ foreign hirelings, who had been so long the
“ scourge and the reproach of England? Have
“ they not lived ever since upon free quarters,
“ by plundering our houses and burning our
“ cities? And now, to complete our miseries,
“ a new army of foreigners, Angevins, Gas-
“ cons, Poicteyins, I know not who, are come
“ over with Henry Plantagenet, the son of
“ Matilda; and many more, no doubt, will
“ be called to assist him, as soon as ever his
“ affairs abroad will permit; by whose help
“ if he be victorious, England must pay the
“ price of their services. Our lands, our ho-
“ nours, must be the hire of these rapacious
“ invaders. But suppose we should have the
“ fortune to conquer for Stephen, what will be
“ the consequence? Will victory teach him
“ moderation? Will he learn from security
“ that regard to our liberties, which he could
“ not learn from danger? Alas! the only fruit
“ of our good success will be this; the estates
“ of the Earl of Leicester, and others of our
“ country-

“ countrymen, who have now quitted the
 “ party of the king, will be forfeited; and
 “ new confiscations will accrue to William of
 “ Ipres.

“ But let us not hope, that, be our victory
 “ ever so complete, it will give any lasting
 “ peace to this kingdom. Should Henry fall
 “ in this battle, there are two other brothers,
 “ to succeed to his claim, and support his fac-
 “ tion, perhaps with less merit, but certainly
 “ with as much ambition as he. What shall
 “ we do then to free ourselves from all these
 “ misfortunes? — Let us prefer the interest of
 “ our country to that of our party, and to all
 “ those passions, which are apt, in civil dissen-
 “ sions, to inflame zeal into madness, and ren-
 “ der men the blind instruments of those very
 “ evils, which they fight to avoid. Let us
 “ prevent all the crimes and all the horrors
 “ that attend a war of this kind, in which
 “ conquest itself is full of calamity, and our
 “ most happy victories deserve only to be cele-
 “ brated with tears. Nature herself is dismay-
 “ ed, and shrinks back from a combat, where
 “ every blow that we strike may murder a
 “ friend, a relation, a parent. Let us hear-
 “ ken

“ken to her voice, which commands us to
“refrain from that guilt. Is there one of us
“here, who would not think it a happy and
“glorious act to save the life of one of his
“countrymen? What a felicity then, and
“what a glory must it be to us all, if we
“save the lives of thousands of Englishmen,
“that must otherwise fall in this battle, and
“in many other battles, which hereafter may
“be fought on this quarrel? It is in our power
“to do so. — It is in our power to end the
“controversy, both safely and honourably;
“by an amicable agreement, not by the sword.
“Stephen may enjoy the royal dignity for his
“life, and the succession may be secured to
“the young Duke of Normandy, with such
“a present rank in the state as befits the heir
“of the crown. Even the bitterest enemies of
“the king must acknowledge that he is valiant,
“generous, and good natured; his warmest
“friends cannot deny, that he has a great deal
“of rashness and indiscretion. Both may
“therefore conclude, that he should not be de-
“prived of the royal authority, but that he
“ought to be restrained from a further abuse of
“it; which cannot be done by any other ex-
“pedient so certainly and effectually as by that
“which

“ which I propose : for thus his power will be
 “ tempered, by the presence, the counsels,
 “ and influence of prince Henry ; who, from
 “ his own interest in the weal of the kingdom,
 “ which he is to inherit, will always have a
 “ right to interpose his advice, and even his
 “ authority, if it should be necessary, against
 “ any future violation of our liberties ; and to
 “ procure an effectual redress of all our griev-
 “ ances, which we have hitherto sought in
 “ vain. If all the English in both armies
 “ unite, as I hope that they may, in this plan
 “ of pacification, they will be able to give the
 “ law to the foreigners, and oblige both the
 “ king and the duke to consent to it. This
 “ will secure the public tranquillity, and leave
 “ no secret stings of resentment to rankle in
 “ the hearts of a suffering party, and produce
 “ future disturbances. As there will be no
 “ triumph, no insolence, no exclusive right
 “ to favour, on either side, there can be no
 “ shame, no anger, no uneasy desire of change.
 “ It will be the work of the whole nation ;
 “ and all must wish to support what all have
 “ established. The sons of Stephen, indeed,
 “ may endeavour to oppose it : but their efforts
 “ will be fruitless, and must end very soon
 “ either

“ either in their submission or their ruin. Nor
“ have they any reasonable cause to complain.
“ Their father himself did not come to the
“ crown by hereditary right. He was elected
“ in preference to a woman, and an infant,
“ who were deemed not to be capable of ruling
“ a kingdom. By that election our allegiance
“ is bound to him during his life; but neither
“ that bond, nor the reason for which we
“ chose him, will hold, as to the choice of a
“ successor. Henry Plantagenet is now grown
“ up to an age of maturity, and every way
“ qualified to succeed to the crown. He is the
“ grandson of a king whose memory is dear to
“ us, and the nearest heir male to him in the
“ course of descent. He appears to resemble
“ him in all his good qualities, and to be wor-
“ thy to reign over the Normans and English,
“ whose noblest blood, united, enriches his
“ veins. Normandy hath already submitted
“ to him with pleasure. Why should we now
“ divide that dutchy from England, when it
“ is so greatly the interest of our nobility to
“ keep them always connected? If we had no
“ other inducement to make us desire a recon-
“ ciliation between him and Stephen, this
“ would be sufficient. Our estates in both
“ countries

“ countries will by that means be secured,
 “ which otherwise we must forfeit, in the one
 “ or the other, while Henry remains possessed
 “ of Normandy; and it will not be an easy
 “ matter to drive him from thence, even tho’
 “ we should compel him to retire from Eng-
 “ land. But, by amicably compounding his
 “ quarrel with Stephen, we shall maintain all
 “ our interest private and public. His great-
 “ ness abroad will encrease the power of this
 “ kingdom. It will make it respectable and
 “ formidable to France. England will be the
 “ head of all these ample dominions, which
 “ extend from the British ocean to the Pyre-
 “ nean mountains. By governing in his
 “ youth so many different states, he will learn
 “ to govern us, and come to the crown, after
 “ the decease of King Stephen, accomplished
 “ in all the arts of good policy. His mother
 “ has willingly resigned to him her pretensions,
 “ or rather she acknowledges that his are supe-
 “ rior; we therefore can have nothing to
 “ apprehend from that side. In every view,
 “ our peace, our safety, the repose of our con-
 “ sciences, the quiet and happiness of our
 “ posterity will be firmly established by the
 “ means I propose. Let Stephen continue to
 “ wear the crown that we give him, as long
 I “ as

“ as he lives; but, after his death, let it
 “ descend to that prince who alone can put an
 “ end to our unhappy divisions. If you ap-
 “ prove of my advice, and will empower me to
 “ treat in your names, I will immediately con-
 “ vey your desires to the King and the Duke.”

The Earl of ARUNDEL
 to the leading men in both
 armies, on his proposal of
 an accommodation between
 STEPHEN, and HENRY
 Duke of Normandy, after-
 wards King of England.

L. LITTELTON.

I THINK myself happy, King Agrippa,
 because I shall answer for myself this day before
 thee, touching all the things whereof I am ac-
 cused of the Jews; especially because I know
 thee to be expert in all customs and questions
 which are among the Jews. Wherefore I be-
 seech thee to hear me patiently.

My manner of life from my youth, which
 was at the first among my own nation at Jeru-
 salem, know all the Jews, who knew me from
 the beginning, if they would testify, that, after
 the strictest sect of our religion, I lived a Phari-
 see.

see. And now I stand, and am judged for the hope of the promise made of GOD unto our fathers: unto which promise our twelve tribes, instantly serving GOD day and night, hope to come: for which hope's sake, King Agrippa, I am accused of the Jews.

Why should it be thought an incredible thing with you that GOD should raise the dead? I verily thought with myself that I ought to do many things contrary to the name of JESUS of Nazareth. Which things I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priest; and, when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceedingly mad against them, I persecuted them even to strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priest, at mid day, O king, I saw in the way a light from heaven, above the brightness of the Sun, shining round about me and those that journeyed with me. And, when we were all fallen to the
 I earth,

earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, "SAUL, SAUL, " why persecutest thou me? It is hard for thee " to kick against the pricks." And I said, " Who art thou, LORD?" And he said, " I " am JESUS, whom thou persecutest. But " rise, and stand upon thy feet; for I have " appeared unto thee for this purpose, to make " thee a minister and a witness, both of these " things which thou hast seen, and of those " things in which I will appear to thee; deli- " vering thee from the people, and from the " Gentiles, unto whom now I send thee, to " open their eyes, and to turn them from dark- " ness to light, and from the power of Satan " unto GOD, that they may receive forgiveness " of sins, and inheritance among them which " are sanctified, by faith that is in me."

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to GOD, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me.

Having

Having therefore obtained help of GOD, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come; that CHRIST should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles.

And, as he thus spake for himself, Festus said with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad." But he said, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to GOD that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

PAUL'S defence before

AGRIPPA.

LUKE.

VOL. I.

L

...I can-
...and this day, ...
...and great, laying none other things than those
...which Moses and the prophets did say should
...come; that Christ should suffer, and that
...he should be the first that should rise from the
...dead, and should show light unto the people
...and to the Gentiles.

And as he thus spake for himself, Jesus
fell with a loud voice, "But, when he beheld
himself, much fearing death, he said, these
words, 'I am not mad, most
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Paul's defence before

Agrippa.

On Trade and Commerce.

SECTION XIV.

“ Our English merchant converts the tin
 “ of his own country into gold, and exchanges
 “ his wool for rubies.”

ADDISON.

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ADDISON.

On Trade and Commerce.

ANIMAL economy and enjoyment can hardly subsist without continued exertions of bodily exercise. In indolence and luxury the blood and juices are inflamed, or become putrid and stagnant; and life itself, should it be any how prolonged, is a burden, and sometimes a curse to the wretched possessor. It is a mistaken supposition which associates pleasure and enjoyment with the rich, indolent, and luxurious; and, at the same time, assigns wretchedness and misery to the poor and laborious. Were we to judge less from mere appearances, and draw our observations more from realities, we should certainly come to a contrary conclusion. Who, on the one hand, is more completely wretched than the miser, raking up and pining over his ill gotten wealth; or the man of pleasure, who dissipates his fortune and

destroys his health? Who, on the other, has more real enjoyment of life than the sturdy ploughman, that goes out whistling to his team in the morning, and returns, if possible, more blithe and joyous to his wife and children, and fire side, in the evening? Nay, where shall you find a man in high life half so merry as the cobbler in his stall, or the tailor on the board, who cracks his jokes, and laughs and sings from six in the morning to eight at night? Health and spirits can only be enjoyed in perfection by those who work hard, and live sparingly; and if a wise Providence had not so ordered it, that this should be the lot of the many, mankind would be a thousand times more wicked and more wretched than we now find them.

Labour and traffic may likewise be considered as the common, and, perhaps, the most indissoluble bond of civil society. It unites the high and the low, the great and the small, the rich and the poor together, and renders them all, in a manner, dependent on each other. My tailor, my shoemaker, my chimneysweeper, nay, my most menial servant, is not more dependent on me than I am on him; and were I to be
deserted

deserted by all these, I should become perhaps more helpless and miserable than anyone of them. Nor is this intercourse and union confined to a family, a neighbourhood, or a single commonwealth. It extends itself to distant countries, takes in all the four quarters of the globe, and accommodates itself to the different interests and genius of every nation under heaven.

To all this we may add, it is the grand source of wealth and greatness. The surest foundation, and the most effectual support of empire and dominion. The strength and prosperity of a nation depends not so much on the extent of territory, as on the good culture and improvement of the soil; not so much on the number or valour, as on the industry and activity of its inhabitants. A commercial power and influence will make its way where armies could never come; obtain and secure those advantages which all the wisdom and policy of man could never have effected without it. And, what is still more, with all its other advantages, it breathes the true spirit of liberty. It makes its way, not by force and violence, but by mutual consent and interest. Trade and commerce, tyranny and oppression, are natural and avowed enemies, never did, never will, never can, long

sublist together. We may therefore consider the establishment of labour and traffic as one of the best blessings, and one of the most striking displays of the wisdom and beneficence of the great Parent of the universe.

Adam, even in a state of innocence, was to dress and keep the garden which his great Creator had planted for him. Moderate labour was then conducive to innocent recreation and enjoyment; but since the fall it is absolutely necessary to subsistence. The earth is now become much less friendly to the wants of its numerous inhabitants; man, by the appointment of heaven, is to eat bread in the sweat of his brow; to cultivate the stubborn soil, and till the ground out of which he was taken.

The greatest men among the ancients we find actually employed in the manual labours of agriculture and husbandry. The prophets and seers were many of them shepherds and herdsmen; and Paul, before his conversion, a man of great learning and influence, and, after it, one of the chief of the apostles, was by trade a tentmaker; nay, it was a common proverb among the Jewish people, that if a man
did

did not bring up his son to some lawful trade; he brought him up to be a thief and a robber. The most renowned heroes of antiquity, who commanded numerous and victorious armies, disdained not, at proper intervals, to convert their swords into ploughshares, and their spears into pruning hooks. David was taken from following the ewes to be ruler over his people Israel; and the greatest and best king, the Roman state could ever boast of, was chosen from the labours of a country life, to the more important cares of government and dominion; nay, Cyrus, one of the most ambitious princes of the east, was wont to shew his friends, with more than common satisfaction, a large orchard which he had laid out, and planted, with his own hands.

The employments of agriculture are certainly best suited to a gentleman. If properly attended to, they not only preserve his health, and improve his estate, but afford him a never failing source of recreation and pleasure.

“ Play, or gaming, wherein persons of condition waste so much of their time, is a plain instance to me, that men cannot be perfectly idle; they must be doing something:

“for how else could they sit so many hours
“toiling at that which generally gives more
“vexation than pleasure, whilst they are actu-
“ally engaged in it. It is certain, gaming
“leaves no satisfaction behind it to those who
“reflect when it is over, and it no way profits
“either body or mind. As to their estates, if
“it strikes so deep as to concern them, it is a
“trade then, and not a recreation, wherein
“few, that have any thing else to live on,
“thrive. And at best a thriving gamester has
“but a poor trade of it, who fills his pockets
“at the expence of his reputation.”

“It has been nothing but the vanity and
“pride of greatness and riches, that has
“brought unprofitable and dangerous pastimes,
“as they are called, into fashion, and persuaded
“people into a belief, that the learning, or put-
“ting their hands to any thing that is useful,
“could not be a diversion fit for a gentleman.
“This has been that which has given cards
“and dice and drinking so much credit in
“the world: and a great many throw away
“their spare hours in them through the preva-
“lency of custom, and want of some better
“employment. They cannot bear the dead
“weight of unemployed time lying upon their
“hands,

“ hands, nor the uneasiness it is to do nothing
 “ at all. And having never learned any lau-
 “ dable manual art whereby to divert them-
 “ selves, they have recourse to some foolish,
 “ or ill ways in use to help off their time,
 “ which a rational man, till corrupted by cus-
 “ tom, would find very little pleasure in.”

“ I say not this, that I would never have a
 “ young gentleman accommodate himself to
 “ the innocent diversions in fashion amongst
 “ those of his age and condition. I am so far
 “ from having him austere and morose to that
 “ degree, that I would persuade him to more
 “ than ordinary complaisance, and to be averse
 “ or testy in nothing that becomes an honest
 “ man and a gentleman: though, as to cards
 “ and dice, I think the safest and best way is,
 “ never to learn any play upon them, and so
 “ to be incapacitated for those dangerous temp-
 “ tations, and incroaching wasters of time.”

“ If young gentlemen, from their youth, were
 “ weaned from that sauntering humour where-
 “ in some, out of custom, let a good part of their
 “ time run uselessly away, without either busi-
 “ ness or recreation, they would find time

“ enough to acquire dexterity and skill in hun-
 “ dreds of things, which, though remote from
 “ their proper callings, would not at all inter-
 “ fere with them. And therefore, I think, for
 “ this as well as for other reasons, a lazy list-
 “ less humour, that idly dreams away the days,
 “ is of all others least to be indulged or per-
 “ mitted in young people. It is the proper
 “ state of one sick, and out of order in his
 “ health, and is tolerable in no body else, of
 “ what age or condition soever.”

“ But if mistaken parents, frightened with
 “ the disgraceful names of mechanic and
 “ trade, should have an aversion to any thing
 “ of this kind in their children, yet there is one
 “ thing, which, when they consider, they will
 “ think absolutely necessary, and that is, that
 “ they should, at least, so far enter into the
 “ modes of trade, as to use them to keep an
 “ exact account of their expences. Not that
 “ I would have a young gentleman set down
 “ every pint of wine, or play that costs him
 “ money; the general name of expences will
 “ serve for such things well enough. Nor
 “ would I have his father look so narrowly
 “ into these accounts, as to take occasion from
 “ thence

“ thence to criticise on his expences; he must
“ remember that he himself was once a young
“ man, and not forget the thoughts he had
“ then, nor the right his son has to have the
“ same, and to have allowance made for them.
“ If, therefore, I would have the young gentle-
“ man obliged to keep an account, it is not
“ so much to be a check on his expences; for
“ what his father allows him he ought to let
“ him be full master of, but only that he might
“ be brought early into a custom of doing it,
“ and that it might be made familiar and ha-
“ bitual to him betimes, as that which will
“ be so useful and necessary to be constantly
“ practised through the whole course of his
“ life.”

“ A noble Venetian, whose son wallowed
“ in the plenty of his father’s riches, finding
“ his son’s expences grow very high and ex-
“ travagant, ordered his cashier to let him have,
“ for the future, no more money than what he
“ should count when he received it. This,
“ one would think, no great restraint to a
“ young man’s expences, who could freely
“ have as much money as he would tell. But
“ yet this, to one who was used to nothing but
“ the

“ the pursuit of his pleasures, proved a very
“ great trouble, which at last ended in this
“ sober and advantageous reflection. ‘ If it be
“ so much pains to me barely to count the
“ money I would spend, what labour and pains
“ did it cost my ancestors, not only to count,
“ but to get it ?’ This rational thought, sug-
“ gested by this little pains imposed upon him,
“ wrought so effectually upon his mind, that
“ it made him take up, and from that time for-
“ ward prove a good husband. This, at least,
“ every body must allow, that nothing is like-
“ lier to keep a man within compass than the
“ having constantly before his eyes the state of
“ his affairs in a regular course of account.”

LOCKE.

A commercial intercourse is supposed to have taken its rise among private persons, or neighbouring families, in the simple and easy mode of barter. A bull or a cow might be exchanged for a horse or an ass; a lamb for a kid; a sheep or a calf for a certain quantity of fruit or corn. But, when men became more numerous, and commerce more extended, some inconveniencies might arise from exchanges of this nature. To remedy these, coin or money,

in

in gold, silver or brass, as more durable and portable, was invented; and soon became, not only a standard to regulate the nominal value of the several articles of commerce, but a commodity easily convertible, by general consent, to all the conveniencies and purposes of life. Thus encouraged and extended by the mutual and growing wants of mankind, the intercourse became general, and has long since formed a union between almost all the different people and nations of the known world, which, it is supposed, will be continued, by some means or other, to the end of time.

There is no production of art or nature, of the field, the forge, or the loom, but may be converted into an article of commerce foreign or domestic, and become a source of wealth and power to an industrious and trading people. It is therefore a pity, that in any well-regulated police, the false notions of delicacy and honour should so far prevail as to be a check to the spirit of industry and commerce.

“Will Wimble’s is the case of many a
 “younger brother of a great family, who had
 “rather see their children starve like gentle-
 “men,

"men, than thrive in a trade or profession that
 "is beneath their quality. This humour fills
 "several parts of Europe with pride and beg-
 "gary. It is the happiness of a trading nation,
 "like ours, that the younger sons, though in-
 "capable of any art or profession, may be
 "placed in such a way of life, as may perhaps
 "enable them to vie with the best of their
 "family. Accordingly, we find several citi-
 "zens that were launched into the world with
 "narrow fortunes, rising by an honest industry
 "to greater estates than those of their elder
 "brothers. It is not improbable but Will
 "was formerly tried at divinity, law, or phyfic,
 "and that finding his genius did not lie that
 "way, his parents gave him up, at length, to
 "his own inventions. But certainly, however
 "improper he might have been for studies of a
 "higher nature, he was perfectly well turned
 "for the occupations of trade and commerce."

"I am sometimes very much troubled when
 "I reflect on the three great professions of
 "divinity, law, and phyfic; how they are each
 "of them overburdened with practitioners, and
 "filled with multitudes of ingenious gentle-
 "men, that slave one another."

"I very

“ I very much wonder at the humour of
 “ parents, who will not rather place their sons
 “ in a way of life, where an honest industry
 “ cannot but thrive, than in stations, where
 “ the greatest learning, probity, and good sense
 “ may miscarry. How many men, who are
 “ country curates, that might have become
 “ respectable and wealthy merchants, by a
 “ right improvement of a smaller sum of money
 “ than what is usually laid out on a learned
 “ education? A sober frugal person, of slender
 “ parts, and a slow apprehension, might
 “ have thrived in trade, though he starves on
 “ physick; as a man would be well enough
 “ pleased to buy silks of one, whom he would
 “ not venture to feel his pulse. Vagellius is
 “ careful, studious, and obliging, but withal a
 “ little thick skulled; he has not a single cli-
 “ ent, but might have had abundance of cus-
 “ tomers. The misfortune is, that parents
 “ take a liking to a particular profession, and
 “ therefore desire their sons may be of it:
 “ whereas, in so great an affair of life, they
 “ should consider the genius and abilities of
 “ their children, more than their own incli-
 “ nations.

“ It

" It is the great advantage of a trading na-
 " tion, that there are very few in it so dull and
 " heavy, who may not be placed in stations
 " of life, which may give them an opportu-
 " nity of making their fortunes. A well regu-
 " lated commerce is not like law, physic, or
 " divinity, to be overstocked with hands; but
 " on the contrary, flourishes by multitudes,
 " and gives employment to all its professors.
 " Fleets of merchantmen are so many squadrons
 " of floating shops, that vend our wares and
 " manufactures in all the markets of the
 " world, and find out chapmen under both
 " the tropics "

ADDISON.

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